Towards a Community of Unconditional Inclusion and Equality:

A Critical Study of Neo-Nationalism of Churches in Japan

from a Cosmopolitan Perspective

A Dissertation

presented to

the Faculty of

Claremont School of Theology

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

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May 2017

This dissertation completed by

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has been presented to and accepted by the
faculty of Claremont School of Theology in
partial fulfillment of the requirements of the

DOCTOR OF MINISTRY

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May 2017

ABSTRACT

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Neo-nationalism has emerged in Japanese society, in the midst of globalization, since the 1990s. Historical revisionism, which is one of the characteristics of neo-nationalism, is constituted of theories that they try to deny Japanese war crimes and responsibility of World War II, justify their acts of aggression, and re-interpret history on ethnocentric grounds. As a result, neo-nationalism which includes the thought of exclusion and discrimination against neighboring countries and foreigners has gradually influenced in Japanese society. In such a context, Japanese churches which tend to be affected by the idea of this era are in trouble with disputes due to the difference of historical recognition. The purpose of this study is to present an inclusive nationalism, based on cosmopolitanism values of unconditional inclusion and equality for all in the Japanese context. For the purpose, this study explores not only background, characteristics, and effects of neo-nationalism, but also the reason why it is called an exclusive nationalism. In particular, this study aims to examine the problems of neo-nationalism in the light of values of cosmopolitanism and provide an appropriate recognition of nationalism in the 21st-century modern society. This Doctor of Ministry project shows that the role of church leaders is important to share the thought of an

inclusive nationalism which contains cosmopolitanism values for church members. Transformation of consciousness of the church leaders will lead them to a new paradigm of thought and faith in the era of globalization. It will be possible to change the consciousness of church members by messages from church leaders which inspired by such cosmopolitan values: inclusion, equality, neighbor-love, hospitality, and solidarity.
KEYWORDS: Cosmopolitanism, Exclusive Nationalism, Inclusive Nationalism, Neo-nationalism in Japan, Historical revisionism

SUMMARY

This Doctor of Ministry project is a critical study of Neo-nationalism of churches in Japan from a cosmopolitan perspective. The main purpose of this study is to suggest an 'open' nationalism, based on cosmopolitan values of inclusion and hospitality for all in the Japanese context. The contents of this study are as follows: First, this study explores not only background, characteristics, and effects of neo-nationalism which has influenced Japanese society since the 1990s but also the reason why it is called a 'closed' nationalism, which contains the thought of exclusion and discrimination. Second, this study is also to propose an inclusive nationalism, based on cosmopolitanism values of unconditional inclusion and equality for all in the Japanese context. Third, this study suggests practical methods which exercise the spirit of cosmopolitanism in the context of Japanese church.

In general, the term 'historical revisionism' means an attempt to redefine history by reinterpreting newly discovered materials or existing information. While the term 'revision' is an affirmative meaning of "correcting correctly," in a negative sense, it would be regarded as "falsification." For which reason, those who stand in traditional historical views may also refer to historical revisionism as "historical falsifications." The so-called 'revisionists' argue that the perspective of traditional history is wrong in many areas and that there is a need to reinterpret and correct it. They tend to ignore the outcome of objective research of history, modify the descriptions of the past so as to obey their ideology by exaggerating or fabricating the convenient past for themselves, underestimating or deleting the inconvenient past.

Japanese historical revisionism involves theories that deny war crimes and responsibility for World War II, justify their acts of aggression, and re-interpret history on ethnocentric grounds. I, in this project, define historical revisionism as nationalistic re-interpretation by a de-nationalized view of history that has been built with the establishment of Japan's post-war system, and affirmative interpretation of the performance of the Japan in World War II. The Association for Advancement of Unbiased View of History, which was set up in 1995, and The Japanese Society for History Textbook Reform, which started in 1996, defined the description of the Japanese war of aggression as a 'Masochistic view of history.' To raise the patriotism and legitimacy of their people, they increased the publishing of the textbook, which it titled "The History of the New Japan Begins." They utilize popular culture, as an instrument of propaganda, such as cartoons and movies. As a result of this cause, 'closed nationalism' including ethnocentrism, exclusion, and discrimination had increased its power and influences over a large extent of Japanese society, politically and socially. Such a phenomenon also appears the church in Japan, and within the church, there is always an inherent conflict due to the difference in history recognition against war responsibility.

Nationalism is a concept with an ambivalence that cannot be denied or affirmed by itself. As long as the capitalist world structure of the nation-state persists, the role of nationalism is indispensable for the maintaining of interests and identity of people around the world. The important thing on this issue is how open and inclusive the nationalism is. To overcome ethnocentric nationalism and to maintain open and sound nationalism is the basis for understanding and accepting multi-ethnic groups and multiculturalism. It is useful to consider the primary value of cosmopolitanism to aim for open nationalism

including consideration and respect for multicultural, multi-ethnic groups. Because it is possible for people to understand the primary meaning and emphasis of cosmopolitanism, which has been handed down from the ancient Greek philosophy through modern and post-modern philosophers, such as Immanuel Kant and Jacques Derrida.

I attempted a historical overview of cosmopolitanism from ancient Greek philosophical thought through medieval Christian thought to Kant's 'Perpetual Peace,' which is the source of modern cosmopolitanism. Through such an overview, I tried to find cosmopolitan elements expressed in each era, including the origin and conceptual changes of cosmopolitanism in the history of philosophy. And, after a brief review of philosophical cosmopolitanism, I also have studied the Bible to present the biblical basis of cosmopolitanism. Through the Law and regulations in the Old Testament, the teaching of Jesus and Apostle Paul's thought, we can sufficiently confirm the idea of cosmopolitanism in the Bible. In other words, the Biblical concepts that "everyone is created in the form of God and equal before God" and "God has no partiality" are the core ideas of cosmopolitanism. It is nothing more than representing the concrete realization of the 'arrival of the Kingdom of God' that the Bible shows in a practical sociological way.

I have presented five major elements of cosmopolitanism based on philosophical overviews and biblical studies. In conclusion, cosmopolitanism is meaningful for modern society, and it can be practically applied. Based on philosophical overviews and biblical studies, I summarize the main values of cosmopolitanism, which is an important idea in understanding modern society, in five ways. Specifically, the core values of cosmopolitanism that I am dealing with in this paper are Ontological Equality,

Unconditional Inclusion, Planetary Hospitality, Radical Neighbor-Love and Solidarity of Alterity. These five core values are an essential part of this study, an ideological foundation, which is towards a community of unconditional inclusion and equality.

As a practical method, I presented the theological reflection, the education of the cosmopolitan citizenship, and the program for the leader. Among the practical methods presented in this paper, I emphasize that the role of the pulpit is the most important element. One of the most important things in the role of the pulpit is to share the consciousness of open nationalism in the church based on the cosmopolitan spirit. I expect that the consciousness of the church members will gradually experience change through the message conveyed through sermons in the pulpit. What is most necessary for such practice is a theological consideration. Theological consideration means to see if the theological paradigm adapts to the times in the most practical way. In other words, it is to consider whether the concrete or implicit theological system that serves as the foundation of the theological view of the world can understand and interpret the experiences of faith. It is also to verify that it presents a direction that meets the desires and expectations of today's rapidly changing society.

As a part of such theological considerations, a theological paradigm shift is an important task. In other words, we should deconstruct traditional human-centered theology, and reconstruct a new ecclesiology and missiology based on the idea that human beings are just ‘guests’ invited to existence and salvation by God the creator, the ‘Host.’ Through such theological considerations, the horizon of understanding the Bible will spread, and it will be possible to expand circles of inclusion for compassion and consideration to others. It is a great encouragement for Japanese churches to find a clue

of ‘open nationalism’ from the spirit of the non-church movement to harmonize their identity and cosmopolitanism. What the open nationalism that Japanese churches have to aim for is to expand the scope of inclusion and hospitality as it solidifies self-identity.

Along with theological considerations, it is important to learn about cosmopolitan citizenship. Education for cosmopolitan citizenship means: 1) to know human-centrism and equality consciousness 2) to know global consciousness and sense of responsibility 3) to know communitarianism and participation awareness 4) to know efforts to harmonize uniqueness of the state citizens and universality of cosmopolitan citizenship. Besides, it is important to know Martha Nussbaum’s ‘literary imagination’ to concretely experience and acquire such consciousness in everyday life. Sensibility obtained through experiencing diverse aspects of humanity through a novel is the necessary essential characteristic that cosmopolitan citizens must get.

This study is also an attempt to resolve conflicts between Korean pastors working in Japanese churches and Japanese church members due to differences in their historical awareness. I hope that this Doctor of Ministry project will help Korean pastors, who are working in Japanese churches, understand the ambivalence of nationalism, and they also have a balanced historical awareness. I also propose to the Japanese Church the way of life appropriate for the era of globalization. Furthermore, by spreading and sharing such perceptions through pastoral training and educational programs for the church, the Japanese church will have a sense of responding to the era of globalization. Thus, Korean pastors as well contribute to minimizing conflicts. Also, I expect that this study will stimulate Japanese pastors and Japanese members to become more sensitive to exclusive elements of the neo-nationalism that is latent in the church. This Doctor of Ministry

project will help them to become aware of the exclusiveness of neo-nationalism and the hazards it poses, and to acquire theoretical grounds to respond appropriately.

Based on this understanding, it will help us to go beyond the narrow understanding of the rightist nationalism and gain future-oriented historical awareness. I expect that the spirit of compassion and consideration for others based on cosmopolitanism contained in words conveyed through the pulpit will change the awareness of the members of the church. Also, I envision that they will stimulate and encourage one another, and expand the circle of inclusion and equality beyond exclusion and discrimination.

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Chapter I

Introduction

A. Meaning and Purpose of the Study

One of the biggest challenges facing Christianity is overcoming of dichotomous thinking. The problem of dichotomic thinking inherent in the Christian faith is to strengthen and spread an excessive mode of belief in individual and congregation by sharply distinguishing between two realms: the church and the world, transcendence and reality, the realm of faith and non-faith, etc. As the faith becomes privatized, depoliticized, and dehistoricized, there is a problem to accept the mainstream thought of the contemporary world and the logic of real politics uncritically in the secular area according to the dichotomy. As a result, the perception of history in the church and its politics tends to be conservative. The phenomenon of the Japanese church is no exception.

Since the 1990s, the influence of “Neo-Nationalism” has made Japanese society remarkably conservative. With such circumstances in mind, I would like to analyze the aspects of neo-nationalism that are affecting the Japanese church and suggest an open and inclusive perspective beyond exclusive and closed nationalism. The new inclusive nationalism formed by the cosmopolitan perspective will strengthen the consciousness of global citizenship, aiming at a community of unconditional inclusion and equality beyond exclusion and discrimination, which is caused by closed nationalism.

In this Doctor of Ministry project, I first try to analyze the negative aspects of neo-nationalism in modern Japan from the perspective of cosmopolitanism. Namsoon Kang argues five essential values of cosmopolitanism, saying that cosmopolitanism criticizes blind

patriotism and closed nationalism, and aims for open nationalism.[1] In light of this view, I regard neo-nationalism as a very 'closed nationalism.' The reason for this is that neo-nationalism, based on 'historical revisionism,' defines the existing historical narrative which describes World War II as a war of aggression against Asian countries, as a 'Masochistic view of history,' and justifies and beautifies the war. It is a logical basis for exclusion and discrimination, by denying the historical facts and stimulating to utter "hate speech" against Zainichi (Korean residents in Japan). It does not allow for reflection on the victims of the invasions, such as the comfort women of the Japanese military, forced labor, and overall devastation of land, property and personal lives. This study is also an attempt to resolve conflicts between Korean pastors working in Japanese churches and Japanese church members due to differences in their historical awareness. I hope that this project will help Korean pastors, who are working in Japanese churches, understand the ambivalence of nationalism, and they also have a balanced historical awareness.

Nationalism can be said to be ambivalent, not a concept that should be denied or affirmed by itself. The reason why is that it can be open or closed depending on the content of nationalism. I think that a 'true nationalism' is an essential core for desirable self-identity, communal identity, and even national identity. Especially, when we refer to the example of 'open nationalism' with the Japanese church, we can find it in the spirit of the non-church movement centered on Kanzo Uchimura, who is the founder of the non-church movement.

On the basis of such an example, I would like to emphasize the importance of nationalism in its true meaning, that is, the identity of the nation to which it belongs, and the 'cosmopolitan nationalism.' I would like to propose to the Japanese Church the way of life

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[1] Namsoon Kang defines the main values of cosmopolitanism as follows. "First, cosmopolitanism is aimed at open nationalism by criticizing blind patriotism or closed nationalism. Second, the main value of cosmopolitanism is the expansion of the concept and category of "human rights". Third, the cosmopolitan perspective holds the value of "global justice". Fourth, cosmopolitanism aims at perpetual peace of the world as its main value. Fifth, cosmopolitanism pursues "global community." Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century* (Seoul: Holy Wave Plus, 2015), 63-68.

appropriate for the era of globalization. Furthermore, by spreading and sharing such perceptions through educational programs for pastors and church members, the Japanese church will have a sense of responding to the era of globalization. Thus, I hope that this project will contribute to Korean pastors working in the Japanese churches to minimize conflicts due to different historical understandings. Also, I expect that this study will give an impetus to Japanese pastors and Japanese church members to become more sensitive to exclusive elements of the neo-nationalism that is latent in the church. This project will help them to get aware of the exclusiveness of neo-nationalism and the hazards it poses, and also to acquire theoretical grounds to respond appropriately. Based on this understanding, it will help us to go beyond the narrow understanding of the rightist nationalism and gain future-oriented historical awareness.

B. Theoretical Foundation for the Study

1. Interdisciplinary Research Methodology

In the analysis of modern society, I think that it is necessary not only one viewpoint but also integrated perspectives of various fields. Interdisciplinary study is a type of research that draws from two or more disciplines to gain a better-developed perspective or discover something new. I use the interdisciplinary research methodology as a research method in writing this project. The reason is that the interdisciplinary approach is not merely fixed to a single field of specialization, but has the advantage of adopting research methods and its results in other areas related to the subject. In particular, I agree with the research methodology and perspective of Naoaki Hiraishi in looking at the background of the generation of modern Japanese nationalism. He said, “in analyzing contemporary Japanese nationalism, it is necessary to pay attention to the

occasions and historical events in which various ‘national identity’ of Japanese.”[2] The reason for this is that Japan's nationalism since the 90s, which shows various changes by age, class, and area of interest, is similar in appearance, but political and social occasions such as ideological and cultural factors behind it are never consistent.[3]

Cosmopolitanism, which I employ to analyze neo-nationalism critically, is also a typical interdisciplinary study based on various academic achievements such as philosophical, sociological, and economic aspects, etc. In this project, I first look at the cosmopolitanism from a biblical and theological point of view. I also inquire into factors that have influenced cosmopolitanism in the context of the times, from the ideas of ancient Greek philosophy to the ideas of modern and contemporary philosophers such as Immanuel Kant and Jacques Derrida.

2. Cosmopolitanism

I employ a discourse on cosmopolitan as a tool for critically analyzing ‘neo-nationalism.’ Regarding cosmopolitanism, Namsoon Kang argues that “the cosmopolitan idea is to claim that every individual human being is entitled to human rights and membership in the universal community as world-citizen.”[4] Cosmopolitanism is “a radical affirmation of the idea of neighbor/enemy-love-as self-love,”[5] and “about a cosmic scope of justice and hospitality-another name for love.”[6] In another word, cosmopolitanism is “to constantly enlarge the circle of inclusion that affirms and embraces the other's existence,”[7] and “a mode of understanding the self,

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[2] 平石直昭, “現代日本のナショナリズム—何が問われているのか,” *社會科學研究* 58, no.1 (2006): 13.

[3] Ibid.

[4] Namsoon Kang, *Cosmopolitan Theology: Reconstituting Planetary Hospitality, Neighbor-Love, and Solidarity in an Uneven World* (St. Louis: Chalice Press. 2013), 49.

[5] Ibid., 17.

[6] Ibid.

[7] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 135.

the others, the world; it is an ethic and a theology of responsibility, compassion, hospitality; and it is an ongoing exercise of interdependence in the face of violence, war, and exclusion."[8]

From this point of view, I criticize the logic of discrimination and exclusion rooted in neo-nationalism, and I search for the possibility that nationalism and cosmopolitanism could be compatible. Namsoon Kang said, "Nationalism and cosmopolitanism, or the two axes of specificity and universality, are tenser than the opposite and, it is important to understand that these two axes can embrace one another, and both nationalism and cosmopolitanism are compatible."[9] Thus I am actively engaged to employ such a position in considering nationalism and cosmopolitanism.

C. Scope and Limits of the Study

In this study, I am engaged in research on neo-nationalism in Japanese society. Neo-nationalism has been a general tendency in Japan since 1990's in the fields of politics, economy, and culture. Neo-nationalism is characterized by expanding its influences through the mass media such as cartoons and movies while sharing an ideological context with previous nationalism, as opposed to the prewar and postwar nationalism mainly emphasizing political-ideological aspects. For that reason, it is hard to define neo-nationalism only in certain areas such as political and economic areas. Therefore, in this project, which critically analyzes neo-nationalism in the perspective of cosmopolitanism, I will focus on the methodology and major concepts expressed by one of the neo-nationalists, Takao Sakamoto, rather than dealing with various fields of neo-nationalism.

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[8] Namsoon Kang, *Cosmopolitan Theology: Reconstituting Planetary Hospitality, Neighbor-Love, and Solidarity in an Uneven World*, 190.

[9] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 54.

After dealing with neo-nationalism, I will also describe cosmopolitanism as a tool for analyzing neo-nationalism. Cosmopolitanism cannot be defined just as a single concept. In other words, there is no universal cosmopolitanism. “Every discourse on cosmopolitanism is cosmopolitanism-in-particular.”[10] The types of adjectives that describe the content and mode of cosmopolitanism give us a glimpse of the complexity and diversity of practical understanding and application of cosmopolitanism. “There are various types of cosmopolitanism with different labels: Abject, Actually-existing, Comparative, Critical, Cultural, Dialogic, Discrepant, Market, Moral, Organic, Political cosmopolitanism, Postcolonial, Rooted, Rootless, Situated, Subaltern, Working-class, or Vernacular cosmopolitanism.”[11] In that sense, what I am engaged in here is political, moral, and religious cosmopolitanism, and such a tendency will appear throughout this project.

D. A Summary of the Chapters

In Chapter 2, “A Critical Study of Japanese Nationalism,” I first describe the background and development of neo-nationalism. This part covers the process and nature of Japanese nationalism in the prewar, and postwar period and describes the process of neo-nationalism since the 1990s. I will also consider its various characteristics and its current status. This project introduces the background and influence of the establishment of ‘The Association for Advancement of Unbiased View of History,’ which is the ideological think tank of neo-nationalism as well as providing the contents of neo-nationalism. I also add the controversy on the ‘New History Textbook’ which is initiated by The Association for Advancement of Unbiased View of History.’ Furthermore, the three most prominent characteristics of neo-nationalism that I deal with are historical revisionism, exclusion and discrimination, and

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[10] Namsoon Kang, *Cosmopolitan Theology: Reconstituting Planetary Hospitality, Neighbor-Love, and Solidarity in an Uneven World*, 31.

[11] Ibid., 35.

Japanese-style chauvinism. I have listed such three concepts as directly opposed ideas to Cosmopolitanism.

In Chapter 3, 'Towards a Community of Unconditional Inclusion and Equality,' I describe an attempt to overcome neo-nationalism. First, I examine the origins and definitions of cosmopolitanism in Western philosophy and the sociological and political implications of such ideologies. I also look at the Cosmopolitanism in the Bible including the Old Testament, the Gospel of Jesus, and the Cosmopolitanism in Paul's Epistles.

Chapter 4, 'Practical Method' is part of an attempt to find a way to apply the cosmopolitanism in the context of the Japanese church. I first describe the theoretical work concerning the theological reflection and the education of the global citizenship consciousness. What I mention here about the theoretical work means the theological reflection and the education of the global citizenship consciousness. I suggest here the necessity of the transformation of the theological paradigm to understand the historical awareness and the open nationalism based on the cosmopolitan point of view. Transformation of the theological paradigm means to share a 'guest' consciousness that goes beyond anthropocentric theology and to aware that human being is also a part of the creature and lives with all the creatures.

Based on such a transformed theological paradigm, I describe the necessity of the reconstruction of hospitality-centered ecclesiology, inclusive missions, and expanding the understanding of the Bible through such processes. By explaining the meaning and contribution of the thought of the non-church movement as a resource for theological reflection in the Japanese context regarding cosmopolitanism, I have verified from a new angle that the idea is a valuable theological heritage of the Japanese church. Adding to theological reflection, as the basis for the education of global citizenship, I also describe the understanding of global citizenship, the literary imagination for promoting the consciousness, and the importance of critical thinking. In the 'Programming for Leaders,' which corresponds to the practical application of Cosmopolitanism,

the content of the educational program is as follows: 1. Developing the Interdisciplinary Perspective, 2. Promotion of Human Right, 3. Cultivating Imagination and 4. Deconstruction of Biblical Concepts.

In Chapter 5, I conclude with the description of some points that I recognized through this study. First, I have mentioned the importance and value of the thought of the non-church movement in connection with cosmopolitanism. In other words, it is important for us to reconsider the tradition of open nationalism inherent in the non-church movement. Second, I explain the necessity of the paradigm shift of the church in accordance by the new era. I emphasize the importance of having the so-called a “guest consciousness” which the traditional anthropocentric theology is devoid of and that human beings were also called to be hosted by the Creator. Third, I refer the usefulness of interdisciplinary research methodology. To analyze and understand the multifaceted modern society in a complex way, I stress the possibility of a more integrated and proper interpretation of the Bible by using theories of various academic disciplines other than the Bible. Lastly, I mention the contribution of this project, which appears the importance and meaning of thinking and acting in an open nationalistic view, transcending nationality.

Chapter II

A Critical Study of Japanese Nationalism

A. Nationalism Before and After Defeat in World War II

Nationalism is an ambiguous and complicated phenomenon as a fountain of unceasing controversy.[12] Nationalism, which is closely related to the formation of a modern nation-state, can be defined as "a political ideology for a nation to acquire an independent national identity as a nation without being subordinated or dominated by another country."[13] Nationalism has sometimes appeared as a form of progress, at times as a form of conservatism, depending on its historical period and social conditions. It is worth noting that nationalism is a moving ideology that has the potential to change historically, and it is an ideology that is created, used, and influenced by social relations, both consciously and unconsciously.

It is hard to simplify the factors that made modern nationalism possible, but it can be found in many places.[14] For example, while, on the other hand, Western nationalism was a relatively modern phenomenon that emerged in the late 18th and early nineteenth centuries as a "way of integrating the people and maintaining unity and identity"[15] in the process of modern state formation, non-Western nationalism is contrasted with defending and countering Western imperialism. In the case of Japan, it is a unique form that has both sides of it. In other words, it started from the sound nationalism of the opening period with the Meiji Restoration, but it is the ultra-nationalism that is the nationalism that pursues expansionism and colonialism.[16]

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[12] Moon Seok Jang, "The Dilemmas of Nationalism," *Critical Review of History* 99 (2012): 194.

[13] Sang Ho Yoon, "Change in 'Statehood' and the Political dynamism of East Asian Neo-Nationalism in the Post-Cold War Era" (Ph.D. diss., Kyonggi University Graduate School of Politics Studies, 2013), 42.

[14] Jong Eun Lee, "Nation and State, Nationalism and Statism," *Literature and Society* 16, no.2 (2003): 745.

[15] Ibid.

[16] Sang Ho Yoon, 48.

Japanese nationalism appeared as an extreme of social movements influenced by the West from the early Meiji period to the 1910s and 20s.[17] In 1854, Japan succumbed to the demand of Admiral Perry of the United States to establish the Convention of Kanagawa (U.S.-Japan Treaty of Peace and Amity). And the subsequent consciousness of Japan's external crisis that continued until the establishment of the Meiji Restoration system played a decisive role in the character and direction of Japanese nationalism.[18] On the one hand, Japanese nationalism is characterized as an 'exclusive nationalism' to the U.S.-Euro empires, and, on the other, an 'expansive nationalism' to other Asian countries. The phrase 'Datsu-A Ron,' which means 'De-Asianization,' or 'Leaving Asia,' reveals the double-faced nature of Japanese nationalism.[19] The national intervention in the social movement, the experience of being fully absorbed by the state system in wartime, and the cooperation of intellectuals reinforced such Japanese nationalism.[20]

1. Nationalism in Japan before World War II

Nationalism before World War II needs to be divided into domestic and external, considering the situation of the times. Internally, it was a time of "political paradigm shift" in which the feudal Shogunate system that ruled Japan for the past 200 years ended and became a centralized political system centered on the Emperor. And the intellectual have moved beyond the Shogunate of the feudal system to develop the 'Emperor Movement' centering on the Emperor and to seek expansionary extroversion through the development of the National studies and Shinto.[21] The ideological function that supports such a political change is called 'National Shinto

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[17] Chin Sung Chung, "Neo-Nationalism Movement in Japan: Focusing on the Movement of 'Liberalist View of History,'" *International Area Studies Review* 7, no.3 (2011): 3.

[18] Hwang Yong Sung, "The Basis of Postwar Nationalism in Japan," *Asian Studies* 16. no. 2 (1973): 292.

[19] Ho Sup Kim, "Japanese nationalism for East Asian Peace Building in the 21st century" *International Peace* 3, no.2 (2006): 86.

[20] Chin Sung Chung, 3.

[21] Hwang Yong Sung, 292.

ideology.' The purpose was to deify the Emperor and inspire the pride and patriotism of the Japanese people and to bring about national development and national unity of Japan.[22]

Atsutane Hirata stated in 1805 that "the Emperor is 'Arahitogami' (a god and a human being), and a divine descendant of 'Amaterasu' (an ancient pan-Asiatic solar goddess)."[23] In other words, he argued that the foundation of all virtuous acts is the Emperor and that the Japanese are also descendants of all gods. He tried to establish the religious system as a state power system. In 1811, it was asserted that there is a racial difference between the ethnic groups of the world, including Japan, China, India, and Western empires, and also taught that the Japanese people are more superior to other nations in their courage and intelligence, encouraged the superiority and confidence of the Japanese people.[24] These 'Shintoism' and 'Superiority Race Theory' gradually became deeply embedded in the thinking of the Japanese people, and later became the basis of the nationalist ideology that became one of the main elements of the formation of modern Japanese nationalism.[25]

The Meiji Restoration aimed at achieving the goal of strengthening the military through this aggressive and invasive ideology. The modernization of Japan was carried out in various fields such as politics, economics, and education. However, unlike the modernization of the West, it was only an external reform of the regime for strengthening military power. Regarding contents of modernization, it can be said that it has reversed to the pre-modern consciousness system ignoring the personality of individuals. What is more important than the reform of the regime in the formation of nationalism in the prewar period is the attempt to unify the consciousness and thought of the people with the nation as the unique value.

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[22] Ibid., 293.
[23] Ibid., 293.
[24] Ibid.
[25] Ibid., 293-94.

Education has played a significant role in the formation of Japanese nationalism before the war. The role of education is to complete the idea of unity that cannot be achieved by the policy of Shinto.[26] The nationalistic awareness arising from the threat of foreign powers prompted the formation of a centralized state. The restoration of imperial rule was carried out, and the nationalist scholars and the militaristic ruling class cooperated to push forward the Meiji Restoration. Since both two groups aimed a prosperous state of affairs, they took a position to establish a centralized regime centering the Emperor for the purpose of national unification and excluded the elements that would hinder this national goal by suppressing the Western influx of democratic ideas. They encouraged only the introduction of science and technology and tried brainwashing with the Confucian moral education that attempted to equalize all the Japanese people.

In nationalism before World War II, there was a movement, as it called ‘Seikanron,’ (the policy of conquering Korea by military force) which practiced expansionism. It is five or six years after the establishment of the Meiji Restoration Government to put the occupation policy over Chosun (Korea) and Manchuria to practice to cultivate national strength.[27] In the 1920s, this conservative movement was active because the people believed that the spread of ‘dangerous ideas’ such as individualism, decadence, and socialism would weaken the unity of the people and increase social unrest.[28] Such a movement advocates the absoluteness of the emperor’s dominance and the protection of the national body, acts violently against social movements, functions as a counter to such actions, and performs functions of national integration under the wartime mobilization system until the war period. The right-wing nationalists displayed a vigorous vigilance at suppressing any social movements that threatened the state, such as

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[26] Ibid., 297.
[27] Ibid., 298.
[28] Woong Ki Min, “A Study on the Ideological Character and Function of ‘Neo Nationalism’ in Japan” (M.A. thesis, Sogang University Graduate School of Public Policy, 2002), 34.

socialism and liberalism while embracing emperor system, ultra-nationalism, and Great East Asia Co-Prosperity Sphere.[29]

The characteristic of the nationalism of the prewar period appeared in the crisis of the national and international countries, and at the same time, it happened in the process of forming and developing the nation-state and performed the function of national integration. World War I became a turning point in bringing Japanese nationalism to a new stage.[30] Since the interest of the Japanese was social harmony and national unity, the nationalist movement as a social movement became absorbed nationally, and it functioned as a form of extreme nationalism called 'ultra-nationalism.' After all, the prewar nationalism served as an ideology for national unity in the early process of building a modern nation-state.

2. Nationalism in Japan after World War II

For better understanding the Nationalism in Japan After World War II, we need to understand the occupation policy by the US Military Government. After the defeat of August 15, 1945, Japan joined the 1951 San Francisco Peace Treaty and the US-Japan Security Treaty and formed a democracy under US military rule until the following year. The first occupation policy of the US Military Government was focused on the dissolution of Japan's fascist system and demilitarization of Japanese society. However, with the founding of the People's Republic of China in 1949, the confrontation of the East-West Cold War became intensified and this changes of US occupation policy. Japan became military base in the Asia-Pacific region, and at the forefront of the Cold War.

In 1948, the occupation policy of the U.S. Military Government, which carried out certain reform measures immediately after the defeat, tended to be conservative. Thus, the regulations against the communist movement and the labor movement in Japan were strengthened, and those

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[29] Ibid., 36.
[30] Hwang Yong Sung, 305.

who left public office due to war responsibility returned to the political front line. With the end of the occupation by the US military government in 1952, the conservatism by the Japanese government accelerated. As a result, the influence of Marxist thought, which criticized the emperor and became the theoretical basis of conscientious intellectuals, weakened. Naturally, the labor and leftist movements also declined. In this flow, 'Anpo Toso' which means campaign against the Japan-U.S. Security Treaty in 1960 sets the stage for the resurrection of 'Democracy,' which had disappeared from Japanese society. The 1960s marked the end of the formation of the democratic regime from 1954 to 1960 and the beginning of the new high-growth system that continued until 1972.[31]

In the 1960s, the country grew rapidly under the domestic and international policies of peace, democracy, stability, and development. Among them, the political, economic and cultural nationalism of postwar Japan began to flourish.[32] After a period of high economic growth, which began in the 1960s and continued into the 1970s, Japan became a stable-minded public consciousness called conservatism. Also, in the 1980s, Japan tended to emphasize political and cultural pride that is proportional to its financial capabilities in the international community, and in this process, it stands for 'internationalization.' The term 'internationalization' introduced by Japan in the 1980s implied in a political meaning, not just economic concepts.[33] It means that it is the internationalization of business activities rather than the political meaning of improving relations with East Asian countries at the time, or it is used as an economic term of internationalization of Japanese finance and yen.

Through the 'internationalization' of the 1980s, Japan tended to justify Japanese culture and Japanese history, rather than criticizing and reforming itself through encountering various

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[31] Yong Seo Kim, "Formation Process of National Movement against Security Alliance" *The Korean Journal for Japanese Studies* 2 (1981): 201.

[32] Ibid., 202.

[33] Woong Ki Min, 49.

countries and nations. In other words, it was a period when nationalism was strengthened by restoring the national pride that had been lost due to the defeat of the war. Furthermore, since the mid-1980s, Japan has emerged as the second largest economy in the world, and Japan has been trying to create a new image of Japan actively in the international community.

Japan's postwar nationalism has been trying to strengthen the nation-state and integrate the people, centering on the new form of nationalism at the economic and cultural level, while denying and criticizing the former militarism and fascism as nationalism. In contrast to prewar nationalism, which is a private-led voluntary nationalism, it can be said that postwar nationalism has been done under the leadership of the state. The intensive support of the United States, which places military importance on Japan as a strategic hub for preventing communism under the Cold War system formed after World War II, is an important factor in understanding postwar Japanese nationalism. Such postwar nationalism based on the Cold War system and the U.S.-dependency system could be called ‘opportunistic utilitarian nationalism.’[34]

B. Neo-nationalism in Contemporary Japan

Neo-Nationalism refers to ideas and movements that promote the national integrity by military power and restoration of traditional community, which have emerged since the 1990s in the change of the world system called the post-Cold War.[35] Japan has also undergone political and social shocks in the crustal movement of the world history. In particular, Japan experienced a decline in the Japanese economy, large-scale natural disasters, bizarre events that began in the 1990s, and Japanese people aspired to rebuild the nation that was in a recession and to integrate the people. In the context of such a crisis of consciousness, the phenomenon of nationalism began to surface as a new topic.

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[34] Hwang Yong Sung, 354.

[35] Young Sin Oh, “Views of Japanese Neo-Nationalism to America in the Post-Cold War Era” (M.A. thesis, Sogang University Graduate School of Public Policy, 2002), 6.

Osamu Watanabe described the characteristics of neo-nationalism as (1) nationalistic nationalism (2) abandonment of invocation of the Emperor for Grand National integration (3) amendment of the constitution (4) internal nationalism.[36] In other words, (1) nationalistic nationalism means, unlike traditional nationalism, that the new national integration requires the approval of democratic political system and nationalism combined with democracy.[37] (2) The abandonment of invocation of the Emperor for grand national integration means that, unlike the previous nationalism, the emperor does not regard the emperor as a mobilization of the military, but as a symbol of ‘traditional things.’[38] (3) The amendment of the Constitution is not only critical of the Constitution but also tends toward the revision of the Constitution, in order to bring the conference on the value system of the postwar Japan Constitution into full swing.[39] (4) Internal nationalism means a sense of crisis in the way of integrating postwar society or the dissolution of corporate social integration, and it also insists on the reconstruction of social unification by national integration based on tradition and order.[40]

In the background of neo-nationalism, various changes such as politics, economy, society, culture, history and international politics should be considered.[41] First, there is a shift in the political aspect, including the rise of conservative politicians and the discussion of constitutional amendments centering on them. The Liberal Democratic Party, which was formed in 1955 by the Conservative Alliance, conservatized the Japanese political system by long-term power. Japanese conservative regime, the so-called ‘55-year system,’ has caused the ‘political diastrophism’ due to a dishonest accumulation of wealth and political corruption. As a result, a vote of non-confidence

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[36] 渡辺治, *日本の大国化とネオ/ナショナリズムの形成*, (東京: 櫻井書店, 2001), 229-31.
[37] Ibid., 229.
[38] Ibid., 230
[39] Ibid., 231.
[40] Ibid., 251.
[41] Ji Sook Eom, “A Study on Neo-Nationalism in Japan: Focusing on the Association for Advancement of Unbiased View of History” (M.A. thesis, Sogang University Graduate School of Public Policy, 2001), 8-11.

in the Miyazawa Cabinet in the House of Representatives was passed in June 1993, and the Liberal Democratic Party failed to secure a majority in the subsequent general election. Critical changes happened in the political situation in Japan. Political upheaval appeared, such as the emergence and collapse of the coalition regime of the Liberal Democratic Party and the Socialist Party, and the collapse of other political parties. Nationalism has been persuasive, centered on Japanese nationalists who felt a sense of crisis in such political changes.[42]

Second, Japan, regarding economic changes, has been able to achieve rapid economic growth under the post-war Cold War era, minimizing its military costs under the U.S. nuclear umbrella. But in the early 1990s, as the bubble economy began to fail, it was in serious trouble. As a result, the recession that started in 1991 caused negative growth, and the government 's efforts to boost the economy did not have much effect, resulting in massive fiscal deficits. The increasing sense of crisis among Japanese people, such as the increase of bad debts, the collapse of lifetime employment, the depreciation of asset value, the crisis of unemployment, and so on, have significantly influenced Japanese consciousness structure.[43]

Third, there is social change. Social problems are frequently happening in Japan in recent years, and there is a rising consciousness of deep social crisis. One of the most striking examples is the poison gas terrorist attack by Oumu Shinrikyo, an antisocial cult religion, in the subway that runs through the center of Tokyo in 1995. Because of this incident, the whole of Japan became frightened, and the social anxiety reached to the extreme by the sequential, bizarre murder. In the Japanese society at that time, there was a growing awareness that the absence of identity as a Japanese, among intellectuals, caused social disorder. In other words, such a social consciousness

[42] Ibid., 9.
[43] Ibid., 8.

emphasizes individual rights after the defeat in war and regards this as social ill caused by the weakening of the community spirit of the state.[44]

Fourth, there are cultural and historical changes. Some scholars emphasized the necessity of reconsidering the modern history of Japan, with a new historical perception and evaluation, which was widely spread to the public through the mass media, thus gaining popularity. A representative example of this is the ‘The Association for Advancement of Unbiased View of History,’ which was established in 1996. They insisted on the inadequacy on the description of the modern and contemporary history, and organized ‘Japan Society for History Textbook Reform’ based on ‘historical revisionism,’ for publication of history textbook.[45]

Lastly, the external factors are the crustal deformation of the international community. The Cold War era of the East and West in the 1990s, triggered by the collapse of the socialist system, was abolished, and Japan was asked to play a new role in the international community. Such political transitions at the end of the Cold War, and the collapse of socialism have brought about changes in the existing political, economic and social structures of Japan that are shaped by the international order of the Cold War framework. Despite the enormous war costs of $ 13 billion at the time of the outbreak of the Gulf War in 1991, the criticism of the international community for not dispatching troops had a great impact on Japanese society. Such widespread frustration has prompted neo-nationalism.[46]

Neo-nationalism includes the same character as that developed by the state led by prewar and postwar nationalism but also has the character of voluntary sympathy of the 'people' embodied by Nationalism. Especially, in the confrontation between globalization and nationalism, national sentiment tends to be inclined toward nationalism. The reason for such a tendency can be attributed to the crisis of relativization of the nation-state and the people who have fallen into

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[44] Ibid., 10.
[45] Ibid., 9.
[46] Ibid., 11.

malfunction due to globalization. It is an undeniable fact that neo-nationalism came to be centered on such a common goal, as happened in the formation and development process of the nation-state in prewar and postwar nationalism.

1. 'The Association for Advancement of Unbiased View of History'

Nobukatsu Fujioka, a professor at the University of Tokyo, founded 'The Association for Advancement of Unbiased View of History' in opposition to the social movements of war responsibility in Japan that began in the early 1990s. He began his research meeting in April 1994 with a series of articles on the reform of class education in the educational magazine 'Educational Science and Social Education.' He published a series of papers and discussions that denied Japan's responsibility for the war, beginning with the statement that the Great East Asia War was a war of self-defense. He also insisted that the Tokyo Trial view of history, which regards Japanese history since the Meiji era as an invasion war, need to be reevaluated and taught as the historical view of national prosperity that provides people pride for their country.[47]

Before publishing a magazine called 'Classroom Reform of Modern and Contemporary History' in July 1995, Fujioka established 'The Association for Advancement of Unbiased View of History' with writers such as scholars and teachers in February of the same year. At the time of the formation, the key members were the intellectual, such as Kanji Nishio, Yoshinori Kobayashi, and Susumu Nishibe in addition to Nobukatsu Fujioka. The purpose of their formation was to "create a historical study and history lesson based on sound nationalism." They mainly worked through typographic media such as various propaganda magazines and books. In 1998, the rightist writers and media, such as Yoshinori Kobayashi's comics, "On War" played a leading role in spreading neo-nationalism.

One of the most remarkable activities of such diverse neo-nationalists was the writing of history textbooks. Nobukatsu Fujioka criticized the current history as a 'masochistic view of

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[47] Woong Ki Min, 71.

history,'[48] and pointed out that the 'Tokyo Trial view of history'[49] and 'Comintern view of history'[50] caused such kind of a view of history. Fujioka said that after the defeat in war, the Japanese Communist Party formed a honeymoon relationship with the United States under the direction of the Soviet Union, and the two forces shared a negative perception of the time of the war, creating a prototype for a masochistic view of history.[51] What we should note in the 'liberalism view of history' is Fujioka's sophisticated logic. In other words, based on the argument that education should be separated from academic research, Fujioka is developing a logic based on the idea that 'teaching history' is different with 'studying history' in history education.[52]

As a pedagogue, he introduces the method of discussion into class, discovers the loopholes in the opponent's logic, pursues the question, and attempts to understand history in a way that asserts his logic. It is an entirely different method of studying history from the way of finding and investigating data and accumulating verified data. Fujioka's history teaching methodology can be considered as a way to justify their arbitrary claims by introducing a method which is inappropriate for history education. In other words, he denied the present historical awareness by saying that there were no facts harmful to oneself, the educational meaning was ambiguous, or by highlighting the wrong side of the other country and relativizing the problem of Japan. Therefore, he insisted that history education should provide students the 'the historical view of national prosperity' which instills pride in their history.

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[48] The masochistic view of history means historical recognition that emphasizes only the bad aspect of Japan's history by establishing the fact that Japan has invaded China and the Korean Peninsula.

[49] Tokyo tribunal view of history means a historical awareness that derives from the war crimes trial that the United States, which occupied Japan after the defeat, set up the Far Eastern International Military Tribunal in Tokyo for disarming mental armament of the Japanese. This historical view is based on the fact that Japan is a perpetrator through the history of Japan's invasion, and that it is forced from the United States that the battleship is 'good' and that Japan during the war was 'evil.'

[50] Comintern view of history is a viewpoint that the Soviet Union defeated in the Russo-Japanese War strived to overthrow the Emperor system by highlighting the negative aspects of the Meiji Restoration, which became the impetus for the modernization of Japan after the defeat of the Soviet Union. This historical awareness regards imperialism as 'evil' and socialism as 'good.'

[51] Toshiki Sakai, "Advancement of Unbiased View of History: the 3rd Controversy on History Textbooks," *Korean-Japanese Education Society* 2, no.3 (1997): 243.

[52] Ibid., 244.

Regarding such Fujioka 's claim, Tetsuya Takahashi pointed out, “liberalism historical view is ultimately an ethnocentric historical view, and it is just a historical view of self-praise of their country. It is an incredibly real and critical problem for the country to dismiss the historical consciousness of ‘The Association for Advancement of Unbiased View of History’ as merely the freedom of individual thought.”[53] For reference, The Association for Advancement of Unbiased View of History disbanded on January 25, 2016,[54] and instead, Jyugyo Tsukuri JAPAN (Class Making Japan) restarted and is continuing its activities. The newly launched “Jyugyo Zukuri JAPAN (Class Making Japan)” is an abbreviation for "Meeting for making a class to convey the pride and history of Japan"[55] as a meeting aiming at the reconstruction of an independent country Japan.

They explain, “(the purpose of our meeting are) practicing classes to train proud Japanese, cultivating Japanese who think about the country, admire his ancestors and hate cowardice, training Japanese who can fight to protect the freedom and truth for Japanese.”[56] The site implies the thought of Educator Fujioka, the founder of ‘Unbiased View of History,’ who intends to popularize his view of history with the logic of a sophistic debate in the name of history education.

2. Japanese History Textbooks Controversies

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[53] 高橋哲哉、*戦争責任論*, (東京: 講談社, 2005), 229-31.

[54] The Association for Advancement of Unbiased View of History has disbanded, but the sites on the Internet are still operate and offer a myriad of resources that have been active by 2014. Among them, various topics and genres ranging from academic papers to plain questionnaires are posted through items such as 'History controversy frontline', 'Class creation frontline', and 'Special feature' Can be browsed. Also, anyone can link to Facebook of Nobukatsu Fujioka, or to set up a banner to link to a site that attempts to teach history based on liberal arts to sixth grade elementary school and middle school students of Takeo Sato. 教会書が教えない歴史、自由主義史観研究会公式サイト. http://www.jiyuushikan.org/index.html (Accessed Aug. 4. 2016).

[55] 授業づくり JAPAN の「日本人を育てる授業」.http://jdjapan.blog.fc2.com/ (Accessed Aug. 4. 2016).

[56] Ibid.

The Association for Advancement of Unbiased View of History establishes concrete action plans and develops organizational campaigns in the reality of Japan. The challenge for such a movement is as follows: 1) Movement that requires the Korean government to issue an order to remove the contents of the comfort women in the middle school history textbook 2) Active organization of the participants 3) External activities such as lectures and public debates 4) Criticism of textbooks and finding alternative ways to cope with them.[57] On December 2, 1996, members of the study group were formed to organize 'Japanese Society for History Textbook Reform.' The Society was organized to compile a middle school history textbook prepared for the textbook examination of the Ministry of Education. They aim to express a 'healthy nationalism' that allows the next generation to have pride in their country by breaking away from traditional history textbooks based on a masochistic view of history.

Pride in the state and a 'healthy nationalism' emphasized by the Association for Advancement of Unbiased View of History and Japanese Society for History Textbook Reform not only aim to change the public's perspective and attitude but also equip people with the particular policy, the so-called a 'common nationalism.'[58] In other words, it is argued that, for the Japanese people to be proud of the nation through a new awareness of history, the constitutional amendment need to be preceded, and Japan should have legitimate military power. They also insisted on legislating 'the national flag law,' which mandates 'Hinomaru (the national flag),' 'Kimigayo (the national anthem),' i.e. hoisting of the flag and singing the national anthem in unison. The reason why they argue is that because the national flag and the national anthem are useful tools to emphasize the unity of the nation as a cultural symbol for national unity in

[57] 産経新聞 1996年 8月 11日.

[58] The common nationalism is a concept derived from the "Japan Renovation Plan" proposed by Ichiro Ozawa, who led the Reform Forum in the early 1990s. This raises the logic that the revision of the (peace) constitution is inevitable in order to change Japan's nationality into a system capable of actively contributing to the international society in line with the end of the Cold War. Seon Kyeong Kim, "A Study on Neo-Nationalism of East Asia in the Post-Cold War Era" (M.A. thesis, Kyonggi University Graduate School of Political Studies, 2013), 15.

nationalism.[59] However, opposition parties and civic groups have opposed the ‘national flag law’ because of the nationalistic method of returning to militarism by praising the rule of the emperor, but it was eventually enacted in August 1999.

On the other hand, Japanese Society for History Textbook Reform has been “developing the history war to overcome the masochistic view of history and the radical improvement of textbooks”[60] for 20 years since its inauguration. And they also have been focusing on the compilation of a new junior high history textbook and adoption of history textbooks for junior high school. The reason for the 'history war on textbooks' is evident. History is an essential mechanism for forming group identity, and history education using textbooks gives to students the national identity as a whole to the members of the nation.[61] Japanese Society for History Textbook Reform issued an official statement on the twentieth anniversary of its launch on June 12, 2016. The content of the statement included a report that no public junior-high school adopted history textbook of Japanese Society for History Textbook Reform, and only nine private schools have taken it. They appealed to the Japanese people for the resurrection of the Japanese spirit and pledge to continue to focus on textbook adoption and history war.[62]

3. The Thoughts of Neo-nationalists

Among the major members of Japanese Society for History Textbook Reform that was formed in 1996, Takashi Ito, Ikuhiko Hata, and Takao Sakamoto are well-known scholars who

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[59] Woong Ki Min, 74.

[60] 「つくる会」20年目の国民へのアピール、つくる会ニュース, As of June 12, 2016, there is no single public school that adopts the history textbook of the 'Japanese Society for History Textbook Reform,' and there are nine private schools. www.tsukurukai.com/News/ (Acessed Aug. 3, 2016).

[61] In Hwa Kim, “International Political Meaning of the Historical Revisionism in Japan” (M.A. thesis, Yonsei University Graduate School, 2005), 36.

[62] 「つくる会」20年目の国民へのアピール www.tsukurukai.com/News/ (Accessed Aug. 3, 2016)

have provided an essential rationale for neo-nationalist history recognition.[63] First, Takashi Ito is a leading scholar of modern Japanese studies, denying the concept of 'fascism' in the study of historical thought during the war period since the 1970s. He raised the term ‘Innovative School’ and insisted on the historical awareness that is converged on ‘Great East Asia War affirmative theory.’[64]

Second, Ikuhiko Hata is a researcher of the modern and contemporary history of ‘positivism.’ And he relativized Japan's war responsibilities by listing the Korean Army 's participation in the Vietnam War, and the Japanese war and postwar responsibilities as same war crimes through observations of the International Women's War Criminal Court held in Tokyo at the end of 2000. Thus, it turned out that his logic contributed that relativized the Japanese war responsibility.[65]

Third, Takao Sakamoto, who I deal with in this paper, is the last disciple of the generation of Masao Maruyama, a symbol of Japan's postwar democracy, and a researcher of modern political thought in Japan. He has been playing an important role in the popularization of ‘historical revisionism’ since the late 1980s.[66] He, who is known as the ‘historian of the toilet’[67] to Koreans, insisted on differentiating the narrative object in history research and the history education. In other words, in professional history research, the objects of history description can be varied, but the subject of narrative in history education needs ‘educational consideration.’ He argued, “for example, if a history of toilet structure or history of crime is mentioned in the history education of an elementary and a junior high school education, most people will have doubts. This

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[63] Sung Mo Yim, “Uses and Abuses of Historiography: the Case of Sakamoto Takao,” *The Korean History Education Review* 82 (2002): 164-65.

[64] Ibid., 164.

[65] Ibid., 165.

[66] Ibid.

[67] Sakamoto said, "Describing comfort women history is not worth writing for textbooks as it is about writing history about toilet structures." The remarks was accused that the Japanese military at the time of the war reminded them of memories of calling "comfort place" as "public restrooms" and assumed the concept of patriarchal discrimination.

point is that it relates to whether the issue of comfort women is necessary for the preparation of history textbooks,"[68] and he linked the goal of history education with the historical issues. His description as historical revisionist is to plagiarize the methodological and epistemological outcomes of traditional Japanese historiography and express it in a manner parasitizing the problem, and his methodology shows a certain difference from the method of historical description of the classical historian.[69]

C. Challenges of Neo-nationalism

Nationalism never functions alone and is characterized by always cooperating with several elements. For example, it is becoming increasingly complicated by expanded reproduction in cooperation with civic consciousness, patriotism, populism, ethnocentrism, xenophobia, chauvinism, imperialism, and emotional patriotism. Neo-nationalism also appears in a variety of ways, and here we are going to look at historical revisionism, exclusion and discrimination, and a 'closed' nationalism.

1. Historical revisionism

There is no doubt that historical revisionism is one of the most remarkable characteristics of nationalism. Originally, revisionism refers to "raising questions about the orthodox interpretation that can be said to be academically orthodoxy, which is, converting memories into tools for specific purposes."[70] However, the 'historical revisionism' which mentioned here means "reactive movement trying to shuffle existing history recognition by denying or reducing the existence of historical fact itself."[71] In the modern history of Japan, orthodox interpretation of history is based on the basic perception of Japan's defeat and the United States' occupation. And

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[68] 坂本多加雄、*歴史教育を考える: 日本人は歴史を取り戻せるか* (東京: PHP 研究所、1998)、39.

[69] Sung Mo Yim, 167.

[70] In Hwa Kim, 7.

[71] Sung Mo Yim, 163.

breaking away from the totalitarianism and the nation that triggered a war of aggression became a framework of historical orthodoxy after the war. Therefore, the character of revisionism in Japan is somewhat different from that of world history. If revisionism in world history is a leftist position, revisionism in Japan is close to the rightist position that advocates the nation. In other words, 'historical revisionism' in Japan can be defined as a nationalistic reinterpretation of a de-nationalized view of history, which was established in the post-war era and an affirmative interpretation of Japan's war performance.[72]

Takao Sakamoto, a scholar representing historical revisionism, argues that historical education should differentiate descriptive objects of history research and history education. In other words, he argues that educational consideration is necessary for descriptions in history education, although historical descriptions are diverse in professional historical research. He insists that "if only the history of the toilet structure and the history of crime are mentioned in the history education of elementary and junior high school education, most people will have doubts. Whether the comfort women issue is necessary for the preparation of history textbooks is related to this."[73] In other words, not to describe 'comfort women' in textbooks is 'educational consideration' in history education. The reason why he calls the deletion of the comfort women's description as educational consideration is as follows: First, it is difficult to teach students the matter of sex. The second is that there is no need to put people's shame into the national history textbook to raise the national pride.

Sakamoto's historical epistemology which quoted constructionism targets not only the theory of nation-state but also the social history. According to his logic, citizens as 'demos' and citizens as 'ethnos,' that is, citizens who form nations based on the logic of social contracts, as well as citizens as a unit of culture based on the cooperation of pedigrees, coexist. Despite the

[72] In Hwa Kim,7.
[73] Ibid., 39.

fact that the two views on citizens seem to contradict each other, Takao Sakamoto is aligning the two sides. In other words, he arbitrarily quotes the constitutive view of citizens based on the natural view of citizens.[74] He is quoting it as a ‘trick’ to justify his logic while discarding the problem consciousness in historical constructivism.[75]

In the method of Sakamoto’s historical description, the two important concepts are ‘historical narrative’ and ‘story of the person concerned.’ ‘Historical narrative’ means that history is a reconstruction of the past at a certain point in time and that historical fact cannot exist independently of the linguistic activities of those who speak it.[76] Therefore, to say that ‘history is a narrative’ is to focus on the subject talking. The historical description of the story form tries to restore the existence of the speaker, which is eliminated in history in general. This attempt is based on a methodological reflection on the problem that the dimension of ‘I,’ which speaks to history, is missing due to the transparency of the subject in historical narrative. It means self-reflection of existing historical narrative, contains a meaning to clarify the responsibilities associated with ‘telling’ the story by specifying who tells history to whom. In other words, ‘historical narrative’ is the work of asking about the judgment and responsibility of the subject who chooses by choosing (or exclusion) a history ‘narrative,’ and therefore the story without the responsibility is merely an arbitrary interpretation.[77]

He argued that 'the story of the person concerned' means 'the person concerned' of the modern Japanese history should establish the 'plot' of modern Japanese history based on the starting point how they understood their situation or behavior as what story it was. The narrative argument, the central theme of Sakamoto's thought, was raised in the ‘narrative theory of history’

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[74] Sung Mo Yim, 174.
[75] Ibid.
[76] 高橋哲哉, *歴史/修正主義* (東京: 岩波書店, 2000), 107 .
[77] 成田龍一、*歴史学のスタイル：史学史とその周邊* (東京: 校倉書房,2001), 73-74 .

in history and analytic philosophy, and Paul Ricoeur 'Synopsis' concept is quoted.[78] 'Narrative theory of history' is an argument that history is a story that reconstructs the past at a particular point in time, and that historical fact cannot exist independently of the language act of the people who narrate it.[79]

According to Sakamoto, this story is 'our history' which each citizen answers to the question, "who are you?" from the other in the international community. In 'our history,' 'fictional propensity' is included, but without that story, the identity of the people cannot be established. 'Our history' that he speaks is a 'true story' that allows the subject to maintain his identity. However, without revealing who judges the truth or what the judgment is based on, he directly links the identity of the individual to the identity of the people. He defines, "the history of the people is reconstructed as a narrative reflecting how the people who formed the nation inherited what they have inherited from the past and how to actively utilize it in the future."[80] And "only this 'history of the people' can be regarded as 'orthodox history,' he adds.

> The story of the people is different from the class that cross the border, 'the people' as the subject of everyday life, the residents of each region, and in some cases 'the story that made the people the hero.' History of class struggle, people's history, and regional history cannot be a history of 'people' by themselves. However, the history of the 'people' is not ignored in all its history, but rather is appropriately put in place as needed. In other words, the history needs to speak at the present time that virtues and attributes expressed by the protagonists of each story have been integrated into various qualities that adorn the realities of the national concept as well as being integrated.[81]

The task of history education is to cultivate the national consciousness that is established by the shared consciousness that the orthodox history is the history of the people. Takao Sakamoto argues, "Historical description has a method of speaking 'a story of discontinuation' and 'a story

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[78] 坂本多加雄, 72.
[79] 高橋哲哉, 33.
[80] 坂本多加雄, 73.
[81] 新しい歴史教科書をつくる会, *新しい日本の歴史が始まる*(東京:幻冬舎, 1997), 203-4.

of continuation,' but the history of pre-and post-war of Japan has been transmitted as a story of discontinuation, so the axis has deviated."[82] For this reason, history since the Meiji Restoration cannot be said to be a story of 'discontinuity,' but rather it should be said as 'the story of integration and continuity,' he says.[83]

2. Exclusion and Discrimination

Historical revisionism, by arbitrary and sophistic logic, presents theoretical grounds to hide the historical mistakes of their country and to justify an invasion of neighboring countries. In other words, historical revisionism is based on the logic that emphasizes the problems and inferiorities of the people of other countries for expressing the pride of the Japanese people, by describing Japanese and the people of other countries in a conflicting manner.[84] For example, Kanji Nishio argues in his book, 'The History of the People,' that "Japan should be firmly established in world history"[85] by describing and introducing a comparative perspective of history with other countries rather than dealing directly with Japanese history itself. In such a context, Japanese culture theory usually explains several phenomena, acts, institutions, etc. in Japanese society, culture and history through the unique characteristics of Japanese culture. The theory recognizes that Japanese and Japanese cultures have distinctive characteristics distinct from other peoples or cultures and that these traits do not change historically.[86]

The theory of Japanese culture regards that success of Japan depends on the indwelling ability of Japanese people, which is the unique characteristics of Japan, not related to the relationship with others.[87] However, the problem of the theory of Japanese culture is that it faces

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[82] 坂本多加雄, *歴史を語る作法* (東京: 都市出版, 2004), 52.

[83] Ibid., 53.

[84] Dong Ju Ham, "Nationalism and the Views on the Other in Japan's Historical Revisionism," *Journal of Japanese History* 17 (2003): 25.

[85] 西尾乾二, *国民の歴史* (東京：扶桑社, 1999), 768.

[86] Gyeong Gu Han, *Understanding of Japanese, Japan Culture and Japan* (Taehaksa: Seoul, 2002), 79.

[87] Dong Ju Ham, 27.

the need to find the pride of the Japanese people from outside, not from inside the Japanese. In other words, after having been in a position where it is necessary to confirm the dominance of their country through comparison with other citizens and others, Japan has focused on the relationship with others.[88] The reason for paying attention to the 'recognition for others' implied by Japanese historical revisionism is that they show the possibility of superiority consciousness by exclusion and discrimination against the other in the process of self-confirmation through the principle of exclusion.[89]

As a representative example of the perception of others embedded in prewar nationalism, self-awareness, and perception of others appears in the notion of 'Hakkoichiu.'[90] The mythicization of the Emperor System in such idea could be regarded as 'historical work aimed at acquiring adaptation through mythicization of control.'[91] The activities and arguments of historical revisionism promote national pride and nationalistic unification through the praise of the history of the nation in assuming a national identity.[92] Especially, the recognition of the others in postwar historical consciousness starts from the negation of 'war responsibility theory,' specially the denial of 'comfort women.'[93]

Historical revisionism used the dichotomous logic of 'superior Japan and inferior Asia (especially Korea)' in a way that affirms Japanese imperialism and boosts the dominant consciousness of the Japanese people. In other words, historical revisionism emphasized the identity and backwardness of Asian countries to claim the legitimacy of Japanese imperialism. In this process, it revealed the discrimination of Japan against Asia. The first axis in the dichotomy

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[88] Ibid., 28.
[89] Ibid.,29.
[90] Hakkou Ichiu, which means that the eight corners of the world are under one roof, was used as the political slogan of World War II, meaning Japan's world domination. It was used as a term for the construction of the Greater East Asia Coalition in the speech of Prime Minister Fumimaro Konoe in 1940.
[91] In Hwa Kim, 48.
[92] Ibid., 50.
[93] Dong Ju Ham, 30.

between Japan and Asia is an image of developing and subjective Japan. “It is clear that Japan was the first to show a desire to take responsibility for a subjective state that is not subordinate to other countries, aiming at the departure from the neutral order system centering on the continental dynasty and political independence in the East Asian world.”[94]

In contrast to the free Japanese image, historical revisionism emphasizes the non-independence factor for China and Korea. For example, historical revisionism criticizes China's independence and development, while acknowledging that China was the center of pre-modern East Asia. Kanji Nishio emphasizes, “The Ming Dynasty was a dark era in which the most human rights crimes were committed in Chinese history. On the contrary, it was humorous that the Chinese people lived a stable and happy life during the era of the Qing Dynasty, which was controlled by the Manchu people who are a different people than the Chinese.”[95]

In particular, historical revisionists regard Korea which has paid tribute to China long time as a country lacking autonomy. Kanji Nishio argues, “Korea is the country that has entered into the tributary system of China most enthusiastically, and there are countries like Thailand who reluctantly participated for the benefit of trade. However, Japan has argued from ancient times that it is equal or higher than the Chinese empire.”[96] Based on the development of such logic, one might think that the humiliating consciousness that Korea possesses has influenced the current awareness of Japan and that it has become a complicated excommunication that could be called a “groundless grudge.”[97] Furthermore, he emphasized only negative aspects such as an absence of identity, partisanism, and corruption in the Korean society before Japan’s colonial rule, and added,

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[94] 西尾幹二, 13.
[95] Ibid., 509.
[96] Ibid., 436.
[97] Ibid., 426.

"it was impossible for Korea to achieve self-transformation conforming to the same age as the Meiji Restoration."[98]

Historical revisionists argue, "Asia was not a victim of colonial domination and aggression, but was incompetent and lacked the capacity of modernization itself. For this reason, Japan had to help modernize Asia, and in fact, Japan was the foundation of modernization for Asia with help."[99] On the other hand, historical revisionists criticize, "the U.S. and Europe were not a liberator who defended democracy in the world from Japan's militarism but an invasive imperialist force like Japan."[100] And they also add, "the United States has made Japan responsible only for war because of its victory in the war against Japan."[101]

Japanese society could keep its pride only by confidence in economic growth until the 1980s. However, since the 1990s, the economic recession has revealed the limits of inner confidence, and as a result, it has become even more important to secure relative "pride" through comparison with others. It is precisely where history textbooks in Japan's historical revisionism account for such a significant proportion of relative pride. The conflict of historical recognition over history textbooks is not limited to simple history education, but we need to pay attention to the expression of conflict and confusion inside Japan over the direction of Japanese society in the 21st century.

3. Japanese Chauvinism

Nationalism is a concept of ambivalence that cannot be denied or affirmed by itself. Overcoming ethnocentric nationalism and maintaining healthy nationalism is the basis for understanding and responding other ethnic groups and cross-cultures. The remarkable phenomenon in Japanese new nationalism is so-called xenophobia. As shown in Shintaro

[98] Ibid., 618.
[99] Ibid.
[100] Ibid., 39.
[101] Ibid.

Ishihara's "Three counties remarks,"[102] which had recently become a problem, the primary object of "foreign hatred" is mainly Korean and Chinese residents in Japan. However, since the 1990s, the so-called "Anti-Korean sentiment theory"[103] rapidly expanded, centering on "Zaitokukai (Association of Citizens against the Special Privileges of the Zainichi)" as a result of the problem of history recognition of Korea and Japan.

Japanese chauvinism has three main streams; such are former right-wing forces, the rightist movement of historical revisionism, and Netouyo (the right-wing on the net). Among them, it is the "Zaitokukai," that causes social repercussions, which is a variant of 'historical revisionism' rather than an anti-immigration movement originated from the U.S. and Europe.[104] 'Zaitokukai' has gained popularity with the 'right wing collapse,' is controversial with its form of historical revisionism, and can mobilize the right wing on the internet. The exclusion and discrimination expressed by the 'Zaitokukai' and 'Netouyo(online right-wingers)' appear as xenophobia or chauvinism.

Naoto Higuchi analyzed the phenomenon of Anti-Korean sentiment mood, which the 'Zaitokukai' leads in recent years in Japanese society. He said, "it cannot be interpreted as a formal interpretation that the minority like the 'Zainichi Koreans (Korean residents in Japan),' which have a long residential history unlike the new foreigner, is not likely to be a target of

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[102] On April 9, 2000, Ishihara, the governor of Tokyo, made a remark at the commemoration ceremony for the creation of the Ground Self-Defense Force in Tokyo, saying, "Many of the illegal immigrants(Sankokujin) are committing a serious and terrible crime." Sankokujin, he mentioned here are generally understood to refer to Zainich (Koreans in Japan), Koreans, and Chinese people in the image depicted in popular culture as meaning 'Korean and Taiwanese who wield tyranny in the underworld' in general.

[103] It means the hatred and antipathy toward Zainich(Korean in Japan), Korean, and Korean culture, especially the feeling of hatred against Korea on the Internet. In the early days, it spread on the Internet, characterized by anonymity. Recently, however, it has been more aggressive than before, including offline demonstrations and book boom caused by the publishing industry.

[104] 樋口直人、*日本型排外主義：在特会・外国人参政権・東アジア地政学* (名古屋：名古屋大学出版会, 2015), 10．

exclusion."[105] The reason for such a phenomenon is that neo-nationalism appears in the shape of nationalism biased toward nationalism and chauvinism in a situation where it is necessary to establish a new relationship with others including neighboring Asian countries due to the post-cold war and globalization.[106]

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[105] Ibid., 145.

[106] Young Sin Oh, "Views of Japanese Neo-Nationalism to America in the Post-Cold War Era" (M.A. thesis, Sogang University Graduate School of Public Policy, 2002), 3.

Chapter III

Towards a Community of Unconditional Inclusion and Equality

One of the most urgent issues faced by modern society in the 21st century is a discussion on globalization. The reason is that globalization extends social, political, and economic activities beyond national borders so that events, decisions, and activities in one part of the world can have a profound impact on individuals and communities in remote areas. With such a phenomenon in mind, Hana Jung said, “the reason why global citizenship is emerging more recently is to worry and overcome the tendency and risk of globalization.”[107] It is becoming increasingly difficult to think and practice the meaning of "living together" in today's world, where countless people have to live away from their familiar places while globalization is under way.[108] In this chapter, I try to overcome the exclusion and discriminatory elements inherent in neo-nationalism from the perspective of cosmopolitanism and propose to pursue a community of unconditional inclusion and equality as an alternative.

A. Historical Review of Cosmopolitanism

Cosmopolitanism is an idea supported by many scholars from ancient times to modern times. Although scholars differ in specific details about cosmopolitanism, they are fundamentally rooted in “human brotherhood based on universal human reason and moral ability.”[109] The term originally refers to the political or cultural universality that has been used in common between intellectual elites in post-industrial Europe, on the one hand, the particularity of the people or the

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[107] Ha Na Jeong, “A Critical Study on the Cosmopolitanism: Focused on Kqame Anthony Appiah’s and Peter Singer’s Thoughts” (M.A. thesis, Yonsei University Graduate School of Education, 211), 14.

[108] Ibid.

[109] Jee Hoon Lee, “Critical Examination of Cosmopolitanism and A Research on Ways forward for ethics education” (M.A. thesis, Seoul National University Graduate School, 2014), 6.

state, and on the other, religious universalism.[110] On the other hand, as there is a critical view of "common duckweed"[111] because of the ambiguous ambiguity of cosmopolitanism, there are many different understandings and arguments according to the degree and intention of those who use the term. For this reason, it is necessary to outline the historical process of transition rather than confine it to age or person's ideology, to understand a well-balanced cosmopolitanism.

1. The Cynics

From an etymological point of view, cosmopolitanism is a perspective that looks beyond the limits of the polis to see the whole world as a polis, and to live as a citizen with that view. There is a view that this idea originated from Socrates, but the beginning of this concept started with Diogenes of Sinope (390-323 BCE) of Synopsis who said: "I am cosmopolitan (kosmopolites)."[112] Cosmos, which is used by Cynics, is a space, a whole of nature, and not a residential area of humanity, so the saying that they are 'citizens of the universe' is different from that of today's world citizens. The concept they used was a declaration that the wise man is independent of the local associations of ordinary people and lives in connection with the universe. In that sense, one might argue that a starting point of cosmopolitanism is the thought of the Stoic, rather than that of Cynicism.[113]

2. The Stoics

Zeno of Citium (334-262 BCE), known as the founder of the Stoic philosophy, is known to have developed Diogenes' cosmic citizenship into a more positive mode. He laid the foundation for Stoic cosmopolitanism by advocating the 'cosmopolitan utopia,' a 'cosmic city

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[110] 高田明宜,"コスモポリタニズムの変遷," in *社会科学ジャーナル*, 60 COE 特別号 (2007), 287.

[111] Ibid. It is the intention of expressing the characteristic of the cosmopolitanism as " common duckweed " to express the negative aspect of the unfettered and unstable idea through the metaphor of the plant floating in the water without roots.

[112] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 79.

[113] Jee Hoon Lee, 13.

under one law.'[114] The ideas of the Cynic and Zeno are developed more specifically through Marcus Tullius Cicero, Lucius Annaeus Seneca, and Marcus Aurelius. Cosmopolitanism at the end of the ancient period was advocated by the philosophers of the Stoic and the Epicurean schools in the era when the political life of the civil state was relativized, and the expansions of the Roman Empire created the multi-ethnic rule. While the Epicurean school took individualism in its political career, the Stoic school claimed to form itself according to the laws of the universe and sought to base the law or justice on universality and divine nature that transcends the polis.

3. Medieval Christian Thought

The Stoic thought had a significant influence on the rule of the Roman Empire and on Christian thought that followed.[115] The idea of equality of peoples in the global civilization of Greece and Rome was, in fact, an ideological ideal. On the contrary, Christian thought is regarded as a generalization of the universal transcendental idea of the creation of theism for the public. In particular, the cosmopolitanism of medieval Christianity shows the following characteristic differences about the ideological basis of the thought of the previous era.

First, Christian thinkers have the basis of God, unlike ancient Greek and Roman philosophers, who had laid the foundations of equality for a human being in their common natures.[116] Second, the interpretation of reason or logos, which is an essential core of cosmopolitanism, is understood as 'Verbum Dei (God's word)' in medieval Christianity.[117] Thus, the teaching of "act according to the logos" means obeying the universal Word that governs the universe, not the personal reason of each. Finally, there is a difference in understanding of natural law. In Stoic thought, the natural law is a principle that operates according to the

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[114] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 82.

[115] Gunnar Skirbekk and Nils Gilje, Filosofihistorie, trans. Hyung Sik Yoon (Seoul: Ehaksa, 2016), 195.

[116] Ibid., 231.

[117] Ibid., 232.

principle of reason, and only the wise follower of reason is a real person. Therefore, we see the basis of morality as a rational dimension that leans toward intellectualism. Natural law includes general and physical awareness, and it is universal, natural and eternal that can be recognized by ordinary people. The universal natural law, on the other hand, is based on fundamental equality among all human beings, while on the contrary, it implies a world-level community.[118]

4. Kant's 'Perpetual Peace'

Immanuel Kant is widely known to have expressed a cosmopolitan ideal in the Enlightenment era.[119] To understand Kant's ideas, we must keep in mind the essential reality of Europe in which he lived. In other words, Kant had a cosmopolitan view by experiencing European colonial policies and wars. Kant's Cosmopolitanism inherited the rational humanism of Stoicism.[120] The rational humanism that Stoic scholars claim is that cosmopolitanism is the view that such reason can develop when all human beings share reason together and treat them as one citizen. Like Stoic scholars, Kant also asserted that every human being has such a humanity and that each human being should be treated the same no matter where he resides.

The essence of Kant's cosmopolitanism is the 'public use of reason.'[121] He said that whosoever makes use of reason in public, he becomes a member of a perfect community or a cosmopolitan society. In other words, 'full civil community' and 'cosmopolitan society' are inseparable relations through the public use of reason. Kant also insisted on 'an international state (civitas Gentium)' as a way for permanent peace, recognizing the confrontation between

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[118] Ibid., 234.

[119] Immanuel Kant, "Idea for a Universal History with a Cosmopolitan Purpose," in *Kant: Political Writings*, eds. Hans Reiss, trans. H. B. Nisbet (New York: Cambridge University Press, 1991), 51.

[120] Myung Kwan Choi and Sin Hwan Gwak, *An Introduction to Philosophy,* (Seoul: Chang, 2014), 138-39.

[121] Immanuel Kant, "An Answer to the Question: 'What is Enlightenment?'" in *Kant: Political Writings*, eds. Hans Reiss, trans. H. B. Nisbet (New York: Cambridge University Press, 1991), 55.

liberal nations.[122] He argued that no peace could be guaranteed without a contract between nations. The reason why Kant claim to set up the international federation on behalf of the world state is not that it is an impossible ideal to realize the world state, but because it is worried about to lose the freedom of individual communities and individual republics. Kant's cosmopolitanism is based on the realization of freedom using public reason on an individual level and the guarantee of world citizenship through the United Nations at the national level.[123]

B. Biblical Background of Cosmopolitanism

1. Cosmopolitanism in the Old Testament

The elements of the cosmopolitanism in the Old Testament can be redefined through the term "multicultural person,"[124] which contains customs and historical backgrounds at the time. The Israelites adopted immigrants, who migrated from multicultural families for economic reasons, as members of their society, and included them as subjects of their public assistance. The firm solidarity and active consideration of multicultural people by the Hebrew people appeared on regulations of their identity as a multicultural person. We can find the multifaceted efforts of the Israeli society in the Old Testament.

First, we can consider of the public aid for the multicultural persons. In the Israeli society, the public support for them was not only a personal charity but also a relief in the form of public assistance in the structural context of the Old Testament society.[125] Especially, consideration of "food" for multicultural people in Israeli society is unique. The people of Israel were limited in

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[122] Immanuel Kant, "Perpetual Peace: A Philosophical Sketch," in *Kant: Political Writings*, eds. Hans Reiss, trans. H. B. Nisbet (New York: Cambridge University Press, 1991), 105.

[123] Ibid., 108.

[124] The term "multicultural person" is defined as a word collectively referring to people who are not of Israeli society either by lineage or ethnicity, e.g., foreigners, immigrants, refugees, and immigrants. Min Su Oh, "Discourse about the Multi-Cultural Society in the Light of the Old Testament," *Korean Journal of Social Welfare Education* 21 (2013): 3.

[125] Ibid., 8.

the types of meat, fish, and algae that they can eat by the regulations of ritual purification, but they were permitted to offer provisions other than the laws of ritual purification to the immigrants who were in financial difficulties (Deut. 14:21, NRSV[126]). Also, the Israelites were commanded not to collect all of their harvests during harvest season to leave some portion for the poor migrants (Lev. 19:10; 23:22). Immigrants also participated in the harvest festival, and this confirmed to the members of the community and themselves that they were members of the community. Also, the harvest festival has become a place for mutual learning where multicultural persons could play a role in harvesting, thereby allowing the Israelites to recognize immigrants as personal subjects.[127]

Second, the Israeli society had taken care of multicultural people as a target of the public assistance system. Among Israel's social security system, the regulation of tithing is a unique social security service that is rarely found in the ancient Near East. In particular, once every three years, the Israelites had to use one-tenth of their income as benefits for the Levites and migrants, orphans, and widows, who have no land or other means of subsistence (Deut. 26:13). Also, in the Sabbath year, the Israelites had to keep the fields, the vineyards, and the olive fields as they were so that the poor could eat them (Ex. 23: 10-11). The public aid of such a sabbatical year included the socially underprivileged such as orphans and widows as well as immigrants, who were inevitably relocated for economic reasons.[128]

Third, one of the efforts made for the multicultural people was the social integration system. Many of the regular festivals in Israeli society served as public social integration systems. All men in Israel had to participate in at least three public festivals a year. The socially vulnerable like slaves, immigrants, visitors, and orphans also had to join the national festivals, except for the Passover, which celebrated the situation just before the Exodus (Deut. 16:11; 16:14). This system

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[126] Unless otherwise noted, all of the following Bible passages are from the *New Revised Standard Version Bible*, copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

[127] Ibid., 9.

[128] Ibid., 11.

can be regarded as an exceptional social integration system when compared with the surrounding people, who excluded the low-income class and migrants from the educational and legal benefits of their countries.[129]

Finally, the Israeli society had equipped with a legal, social safety network for multicultural people. After the settlement, the Israelites were not allowed to repress the multicultural people who lived with them (Ex. 23: 9), but rather to practice their love for the socially vulnerable according to the principle recorded in the Law (Deut. 10:19). Especially, when they were involved in innocent homicide or murder, the multicultural people also had the right to go into an asylum and stay there to escape 'blood revenge' (Num. 35:15; 20: 9). The neglect and indifference of social care to the socially underprivileged, including immigrants, in Israeli society, was regarded as a rejection of God's covenant, which also was the abandoning of the grace of liberation through the Exodus.

2. Jesus and Cosmopolitanism

The teachings of Jesus show in many places that love for others is inevitably connected to love for God. Jesus has subverted the meaning of the neighbor-love in the Jewish tradition. We need first to look at Jesus from a historical and anthropological point of view to see what Jesus defines. Historically, Jesus did not belong to any sect of Sadducees, Essenes, Pharisees, or Zealots. In other words, Jesus was neither a protector of the regime nor a revolutionary, nor pursued transcendence over the world or compromise with the world, and he stood at the starting point without belonging anywhere else. Jesus emphasized the importance of relationships, rather than just following the regulations of the Law. What Jesus regarded as important was to carry out the will of God, that is, human happiness, love, and compassion, so he treated all human beings without prejudice. He accepted the sinners and tax collectors without prejudice and showed

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[129] Ibid., 12.

compassion and love for them. He was the one who came to destroy all kinds of discriminatory walls.

We can see that Jesus was the one to see through the essence of the matter through his view of the Sabbath rule, the purification laws, and the tax of the emperor. For example, Jesus reminds us of the meaning of the Sabbath by saying, “The Sabbath was made for humankind, and not humankind for the Sabbath” (Mk. 2:27). He also responded to those who criticized the eating of bread with unwashed hands, saying, “Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile” (Mk. 7: 14-15). As for the tax of the emperor, Jesus also said, “Give to the emperor the things that are the emperor’s and to God the things that are God’s” (Mk. 12: 13-17).

In the days that Jesus lived, Jesus was a unique being. Jesus was advocating and practicing a 'paradigm' of a new life different from others. Jesus is the person who taught the true existence of man and can be defined as a person who perceives himself in front of God, confronts the problem of reality, and practices it with independent determination. Jesus more than anything else reinterpreted the meaning of “neighbor love.” According to the Jewish tradition, the meaning of neighbors was limited only to the same ethnic group. For example, “You shall not covet your neighbour’s house; you shall not covet your neighbour’s wife or male or female slave, or ox, or donkey, or anything that belongs to your neighbour” (Ex. 20:17). The meaning of neighbor here is to be regarded as limited to Jewish people, rather than universal humanity. The concept of a neighbour in such a sense also appears in Leviticus. “You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself: I am the Lord” (Lev. 19:18).

Also, the meaning of neighbors was limited to Jews in the practice of the Jubilee which appears in Deuteronomy chapter 15. “And this is the manner of the remission: every creditor shall remit the claim that is held against a neighbour, not exacting it from a neighbour who is a

member of the community, because the Lord's remission has been proclaimed" (Deut. 15: 2). "From a foreigner, you may exact it, but you must remit your claim on whatever any member of your community owes you" (Deut. 15: 3). Namsoon Kang says that the boundaries for "neighbors/brothers" and "non-neighbors/gentiles" in the Jubilee thoughts are extremely exclusive.[130] Jesus does not limit the definition of neighbor's love to the love of Levitic neighbors, but extends it to a new category of 'enemy love.'[131] Such attempts are evident in the parable of the 'Good Samaritan' (Lk. 10: 30-37).

3. Paul's Cosmopolitanism

Paul's thoughts of 'the emphasis of the unity of mankind' (Gal. 3:28) and "citizens with the saints and also members of the household of God" (Eph. 2:19) represent the core of Christian cosmopolitanism. Paul's ethics is not limited to the order of the world. As long as his gospel relativizes the value system of this world, his ethics based on that gospel cannot be compliant with the ethics of the world. At the same time, Paul is not an idealist who thoroughly ignores the world of reality. Paul was a moving activist, organizer, and community leader, and he never left the reality of life at any time. He has struggled to realize the ideals in real life. Paul's churches inquired of Paul in the face of many problems between ideal and reality, and Paul wrote letters and answered sincerely the questions they raised. Paul's answer contained both radicalness and gracefulness.[132]

We can look at the cosmopolitan elements in Paul's letter as follows: First, there is gender equality beyond patriarchy.[133] In the time of ancient Rome when Paul lived, was an era in which patriarchy was firmly established. In those times, those who tried to develop Christianity into a

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[130] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 208.

[131] Ibid., 209.

[132] Hak Chol Kim, *The Things That Are Not: The Apostle Paul and Ethics of New Era* (Seoul: Literary Community, 2016), 182.

[133] Ibid., 183.

systematic religion, before Christianity became the official religion of the Roman Empire, modeled the Roman patriarchal system. Women were thoroughly excluded from the leadership position of Christianity. However, Paul recognized the women, who had assumed leadership roles in the early Jesus movement and worked together with them closely. He said, in Christ, “there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus” (Ga. 3:28). For Paul, the traditional order that framed the system based on the racial distinction between Jews and Greeks, the distinction between slaves and free men, and the differences between men and women, was no longer a fixed truth. Race, identity, and sexuality are accepted in an entirely new dimension, "in Christ Jesus," subversively.[134]

Hak Chul Kim said, “It is not Paul's words but the assertion of some men of Corinthian church that Paul wanted to refute,” about the sex discrimination expression in the Pauline correspondence (1 Cor. 14: 34-35).[135] He also said that Paul first quotes men's claims to limit the activity of women according to patriarchal practices in the Corinthian Church. And he cited Paul's question, ‘Did the word of God come from you or only you?’ (1 Cor. 14: 36),” and argued that Paul is not a sexist.[136]

Second, there is ethics of love that goes beyond multiculturalism.[137] Paul invites people to his ‘ecclesia’ between the universality of the Roman Empire and the particularity of Judaism. Paul claims universal sinfulness of human being in Romans (Rom. 3: 10-12). But Paul also presents a non-discriminatory salvation through Christ (Rom. 3: 21-24). It negates and fundamentally denies the Jewish consciousness of the Jews, the sense of being the chosen people, who were monopolizing the signs of the covenant people through the law and circumcision. It is

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[134] Ibid., 190.
[135] Ibid., 193.
[136] Ibid., 193.
[137] Ibid., 194.

self-evident that no superiority of human beings can reach the standard of God. Salvation is the grace that comes down only from God, and the faith of Christ on the cross is the condition of salvation. It means that the faith is “the principle of the cross, the love, and joy to those who are nothing, the giving up of rights, the sharing, and the service, and to be one in Christ.”[138] There is no “discrimination” according to the standards of man in the community where is inspired by Paul’s belief in Christ on the cross. In there, human pride is neutralized, and only the ‘grace of God given to the valueless' dominates. Paul did not merely theoretically claim the principle of such a new community but applied it to the reality of the church in specific. Paul sought to accommodate and harmonize diversity in various contexts of life, such as the conflict between men and women, the tension between the rich and the have-nots, and checks and strife over the food culture.

Third, there is justice to stand up against hostilities.[139] As we can see from the book of Acts, Paul was waiting for him to be rejected and persecuted by enemies everywhere he went because of his claims and specific attempts at evangelism. His ideal, proposals and practices, such as acknowledging women’s leadership and treating siblings and slaves equally with free men, were regarded as contrary to social practices at the time. In such a situation, Paul expressed the pain of being in a siege by showing awareness of a worthless, sticky “clay vessel” (2 Cor. 4:7, 4:8-12). At the same time, Paul looked at the world and his surrounding by faith in Christ on the cross and made a new ‘self-understanding’ (2 Cor. 6: 6-10). Based on such a self-understanding, Paul tried to realize a community of trust, solidarity, and hope in a hostile world.[140]

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[138] Ibid., 202.
[139] Ibid., 214.
[140] Ibid., 222.

C. The Core Values of Cosmopolitanism

In discussing the core values of cosmopolitanism, Namsoon Kang emphasizes the Stoic's cosmopolitanism.

> First, the Stoics emphasize the unconditional equality of all human beings, while embracing the only individual ethics of a human being. Second, the meaning of mutual recognition and acceptance of all human beings in the public realm, not just private space. Third, the definition of the expansion of the scope of justice and the application of human rights. Stoicism's cosmopolitanism is the ideological root of cosmopolitanism in that it embraces three aspects.[141]

Based on such arguments, I will look at the core values related to cosmopolitanism.

1. Ontological Equality

The most important concept of cosmopolitanism is the idea that all people are fellow humans belonging to the universe. Based on such an understanding, we can conclude that 'human beings are equal.' Equality refers to equality without discrimination in respect of human dignity, rights, personality, value, and the pursuit of happiness. Ontological equality of all human beings is that 'no human being on this planet has a greater right than any other human being,' which is the basis of the cosmopolitan idea.[142] Such an idea appears in the Bible's recognition that 'God does not discriminate' (Rom. 2:11).

However, the ultimate goal of equality is more radical in cosmopolitanism. It is not just to assert the equality of individual human beings, but to see that all beings, including man and nature, share a universal life, and in this sense all beings are equal. It is beyond anthropocentrism as well as androcentrism including the hierarchical order among beings that suppose that all things exist, as can be seen in Taoism.[143] Today, as globalization progresses and the survival of existence is

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[141] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 78.

[142] Ibid., 100.

[143] Namsoon Kang, *Cosmopolitan Theology: Reconstituting Planetary Hospitality, Neighbor-Love, and Solidarity in an Uneven World* (St. Louis: Chalice Press. 2013), 66.

threatened, the concept of radical equality of "All things are ontologically equal"[144] is, above all, the main value that is required. By such a concept, we can accept the ethics of singularity, starting from the perception of the unique dignity of each human being that cannot be replaced.[145]

2. Unconditional Inclusion

The most urgent issue we face in the 21st century is 'how should we live together.'[146] It is a question of what is the responsibility that is required for us to have all beings living together, including human beings and nature. So, how do we carry out this responsibility? In response, cosmopolitanism proposes way to expand 'the circle of inclusion' which affirms and embraces the existence of the other.[147] In this sense, broadening the circle of inclusiveness can be a practice for the what-should-be request based on ontological equality.

To expand the circle of inclusion means to coexist with others in coexistence, but Martha Nussbaum says that not only the socially vulnerable need to be included but also animals need to be included in that circle. Nussbaum argues that 'the territory of justice' should be extended to the animal species.[148] Just as the human being has a natural right that cannot be taken away, such as the right to life, property, and the pursuit of happiness, such natural rights should be extended to animals as well. In other words, animals are also dignified and have the right to live an affluent life while maintaining their species.[149]

It may sound abstract and unrealistic, but continuing to extend such a circle of inclusion means practicing 'unconditional inclusion,' which accepts the existence of all that is different. It

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[144] Chang Chung-yung, "Chinese Philosophy: A Characterization," in Introduction to Chinese Philosophy, ed. Ame Naess and Alastair Hannay (Oslo: Universitesforlaget, 1972), 149; cited in Namsoon Kang 67.

[145] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 78.

[146] Ibid., 251.

[147] Ibid., 135.

[148] Ok Hee Im, "Narrative Imagination: Possibilities of Humanistic Feminism," *Humanities Beyond Borders* 13 (2012): 13.

[149] Astra Taylor ed., *Examined Life: Excursions with Contemporary Thinkers*, trans. Sang Seok Han (New York: The New Press, 2009), 131.

shows that practicing 'unconditional inclusion' is an indispensable element of empathy with others, allowing us to exist together. Therefore, 'unconditional inclusion' is an important concept in this world today where discrimination and exclusion are taking place in regards to gender, race, nationality, religion, sexual orientation, social class, education background or family background.

3. Planetary Hospitality

Hospitality is one of the main characteristics of cosmopolitanism.[150] However, a careful and critical approach is required in dealing with the discourse of 'hospitality.' The reason for this is that the concept of hospitality is not romanticized and abstracted, but it is necessary to reflect on the objects, scope, and concrete contents of hospitality. Kant, in his essay, 'Perpetual Peace, concerning hospitality, mentions, "hospitality means the right of a stranger not to be treated with hostility when he arrives on someone else's territory."[151] Cosmopolitanism emphasizes that hospitality towards the other should be applied to 'every individual being' who dwells on the earth, beyond territorial boundaries, such as where they were born or the country to which they belong.[152] In this sense, cosmopolitanism regards 'universal hospitality' as extending the object of hospitality to everyone on earth.

Such an example can be seen from Thomas Aquinas, who reconstructed the stoicism of cosmopolitanism through the natural law.[153] Also, Immanuel Kant argues, in his article on 'perpetual peace,' that perpetual peace of mankind is possible when the principle of universal accountability and universal hospitality is practiced toward everyone, and everyone's dignity and

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[150] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 58.

[151] Immanuel Kant, "Perpetual Peace," in *Kant's Political Writings*, 105.

[152] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 58.

[153] Ibid.

rights are recognized, and everyone receives equal and just treatment.[154] In modern philosophy, Emmanuel Levinas emphasized the uniqueness and dignity of each, the hospitality and responsibility of man through the metaphor of 'face.'[155] Also, Jacques Derrida is famous for emphasizing the 'responsibility' of religion about hospitality. For Derrida, "being open and accepting the 'other' on their terms opens the host to new experiences—the possibility of 'crossing thresholds of hope.'"[156] In other words, Derrida is emphasizing the original meaning of religion by having compassion for others who coexist in the universe, and by performing responsibility to them, which is to practice 'planetary hospitality.'[157] "Levinas and Derrida point to the practice of hospitality, the welcoming of the stranger, as the constitutive element of what it means to be human."[158]

4. Radical Neighbor-Love

'Neighbor-Love' discourse is related to responsibility for others, which is one of the important themes of theological discourse.[159] Neighbor-love, at the center of Jesus' teaching, is inseparable from God's love and summarizes the responsibility of others and the meaning of solidarity. Therefore, Augustine's question, "When I love my God, what I love what I do" has a vital implication. In other words, it shows clearly that love for God is revealed through love, responsibility, and solidarity with others, not through religious acts devoted to doctrinal confessions or institutional religions.

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[154] Ibid., 59.
[155] Ibid.
[156] Kevin D O'Gorman, "Jacques Derrida's philosophy of hospitality," *Hospitality Review* 8, no. 4 (2006): 55.
[157] Namsoon Kang, *Cosmopolitan Theology: Reconstituting Planetary Hospitality, Neighbor-Love, and Solidarity in an Uneven World*, 21.
[158] Andrew Shepherd, The Gift of the Other: Levinas, Derrida, and a Theology of Hospitality, (Cambridge: James Clark & Co, 2014), 12.
[159] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Centrury*, 203.

Along with connecting neighbors' love with their love for God, the important thing in understanding neighbors' love is considering the subject and scope of neighbor's love. Concerning the so-called 'parable of the good Samaritan' (Lk. 10:30-37), the traditional 'neighbor-love' understanding revealed in the conversation between Jesus and the scribe is extremely self-centered (Lk. 10:29). That is, it is a neighbor setting centered on 'I.' However, Jesus subverted the traditional 'neighbor-love' and suggested thoroughly other-centered and radical 'neighbor-love' (Lk. 10:36). In other words, the subject and scope setting of neighboring love are not 'me' but 'countless others' that need help. The understanding of Jesus' deconstructive radical 'neighbor-love' is inextricably linked to the spirit of the Cosmopolitan in that it is a radical basis for others.[160]

5. Solidarity of Alterity

As globalization progresses, 'solidarity' is one of the most important issues to be discussed in the 21st century in the sense that it must be accompanied by various kinds of the weak, surrounding people and victims.[161] Nonetheless, people used to understand and practice the meaning of solidarity by sharing the 'homogeneity' with themselves in categories such as sex, race, religion, nationality, and political position. Cosmopolitanism head for not a community of sameness but a community of alterity.[162] It is critical to understand the notion of 'we-ness' in thinking about the solidarity of alterity.

> "Therefore, there are two kinds of *we-ness*: *we-ness-in-sameness* and *we-ness-in-singular -plurality*. The *we-ness-in-sameness* essentializes, homogenizes, and rigidifies the *we*, whereas *we-ness-in- singular-plurality* celebrates singularity and heterogeneity and pluralizes the effective identities within the *we*…. Cosmopolitanism promotes a sense of new *we-ness* as regarding every individual human being as a citizen of the cosmos.

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[160] Namsoon Kang, *Cosmopolitan Theology: Reconstituting Planetary Hospitality, Neighbor-Love, and Solidarity in an Uneven World*, 149-50.

[161] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 156.

[162] Ibid., 67.

However, the *we-cosmic-citizens* are not to promote the *we-ness-in-sameness*, but rather the *we-ness-in-alterity*. Unlike the solidarity-in-sameness, cosmopolitan *solidarity-in-alterity* celebrates the singularity and difference of each individual human being while not denying the historical necessity of the strategic construction of *we* to challenge the very sociopolitcally imposed category."[163]

The solidarity of alterity based on the ethics of singularity does not regard human beings only as a group such as sex, race, nationality or sexual orientation, but takes the personality and dignity of human beings as the basis of solidarity regardless of which group they belong.[164] In a society formed by the 'solidarity of alterity,' members do not share homogeneity but embrace alterity. Each member of the community also supports the right to demand the basic conditions necessary for the life of human beings and carries out responsibility for each of them. Also, 'I' and 'you' have an identity as a fellow citizen belonging to this universe, crossing various boundaries that distinguish one another, have the compassion to the other, cooperate with the surrounding people, and practice responsibility for them.

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[163] Namsoon Kang, *Cosmopolitan Theology: Reconstituting Planetary Hospitality, Neighbor-Love, and Solidarity in an Uneven World*, 142.

[164] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 156.

Chapter IV

Practical Methods

A. Theological Reflection

Theological reflection is the process of observing and interpreting experience through the framework of theology. It enriches the meaning by sharing experiences in the field of life and the perceptions they gain through them. Therefore, to deepen their identity and realize in their lives, it is essential to have a theological reflection on the cosmopolitan point of view. I want to consider the elements of such theological reflections.

1. A Paradigm Shift in Theology

The most important thing for the theological reflection is the reflection on the theological paradigm. In traditional theology, we understand that among God's creatures, human being acts as agents to reign over the created world. Lynn Townsend White Jr., an American science historian, wrote in his essay titled 'Historical Origins of the Ecological Crisis' published in 1967, "Christianity has established the dualism of human and nature, and claimed it is God's will to exploit nature for mankind."[165]

In another word, the source of exploitation of nature is based on the creation narrative in Genesis. In Genesis 1 we are told that human is not just a part of nature, but the image of God. He presents St. Francis of Assisi as an alternative Christian perspective. St. Francis of Assisi became a catalyst for the revitalization of the discourse on the crisis of the ecosystem by claiming to "withdraw man from the monarchy of creation and establish the democracy of all God's creatures."[166]

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[165] Lynn Townsend White Jr., "The Historical Roots of Our Ecologic Crisis," in *Science, Philosophy and Culture*, trans. Yu Sun Lee 1 (1992): 290.

[166] Ibid., 294.

What we need today is the belief that God, who created everything in the universe and declared 'good,' is a god of absolute affirmation to all beings, and that this God is the basis of all affirmation and responsibility for all beings. In other words, God is the host of all things, and man shares the consciousness of being a guest called into existence by God, the host. The Bible verifies that human beings have been called to exist by God the Creator (Gen. 1:27). "As guests of this cosmos, we appear at the last moment of God's creation."[167] It is suggested that human beings are 'guests' who are invited by God, the host, to 'existence' in the same way as all other creatures. "But you are a chosen race, a royal priesthood, a holy nation, people that belong to you, that you may proclaim the beautiful virtue of him who called you out of darkness into his wonderful light" (1 Pet. 2: 9). This passage makes it clear that on the soteriological/ontological basis of Christianity man is invited as a new way of life by the host God. The consciousness of a 'guest' that "we humans are indeed foreigners and strangers on the earth"[168] and all human being is invited to a new way of life by the Creator, like all creatures, is enough to become a reference point for Christian theology from a cosmopolitan perspective.

2. Church as A Community of Hospitality

H. Richard Niebuhr presents methods of relationship with Christianity and the world in his book, 'Christ and Culture,' which is a historical attempt to understand and reconcile the unity of confession to Christ with the cultural diversity. There are five types of relationships: 'Christ against Culture,' 'Christ of Culture,' 'Christ above Culture,' 'Christ and Culture in Paradox,' and 'Christ the Transformer of Culture.'[169] Niebuhr states, in his 1942 paper on "The Typological Method," "[O]ne purpose of typology is that of helping him understand his own type as one of

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[167] Namsoon Kang, *Cosmopolitan Theology: Reconstituting Planetary Hospitality, Neighbor-Love, and Solidarity in an Uneven World*, 169.

[168] Ibid.

[169] H. Richard Niebuhr, *Christ and Culture* (New York: HarperCollins, 2001), xlix-lv.

many and so achieve some measure of disinterestedness."[170] Christianity, which inherited the traditions of Western theology, takes an exclusive position against the world. According to the traditional 'exclusive ecclesiology' of Christianity based on dichotomous thinking, there is a tendency to understand that the church is the 'host' and the world is the 'guest.'

Namsoon Kang has listed the following elements in the theology of hospitality: First, the theology of hospitality starts from 'a cosmopolitan gaze' that is regarded as a noble man who is created in the image of God regardless of his cultural identity, political position. Second, the theology of hospitality is based on the ethics of singularity, which sees each person as a person with a unique 'face,' not as a group or a social status. Third, the theology of hospitality is not a matter of personal relief or generosity, but a discourse and practice of human rights and responsibilities.[171] These are the factors that the church should take to cope with challenges of the times in the modern society. In other words, it is necessary for churches to construct 'ecclesiology of hospitality' from the cosmopolitan perspective.

'Face,' the metaphor of Emmanuel Levinas, means a neighbor who needs our help to come to us. The church can expect a change in the consciousness of the church community through the consciousness of a responsible community, that is, by sharing the consciousness of guest with all the beings that come into being with the 'face.' As the church, itself becomes a collective of guests, rather than a host, when it comes to welcoming new guests on an equal footing, the church will have a basic attitude to overcome various discrimination and exclusion. Inspired by the Metanarratives, the theory of Jean-François Lyotard (1924-1998), we can imagine the image of a church suitable for the postmodern era as follows.

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[170] Ibid., xxviii.

[171] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 198.

> "[T]he postmodern church recognizes that its primary responsibility is to live the story for the world. The church is the stage where God's drama is played out; as such, we Christians have a responsibility to 'act well,' we might say, to faithfully play out the love of God in the church as a community of love and justice. Our storytelling should be supported by our story living."[172]

In today's world of exclusion and discrimination, the church must practice the 'spirit of hospitality' that accepts alterity of others and accepts innumerable others unconditionally, rather than presenting various 'norms' which do not exist actually. We have to be mindful of "those who are excluded, those enumerated for us in Matthew 25:31-46."[173] Indeed, it is the role of the church, the community of hospitality.

3. Inclusive Attitude for Missions

Since the sixteenth century, we cannot think of the history of Christian mission in the context of the world Christianity without connecting it to Western imperialism through the global design of colonization of the "non-Western" world.[174] European Christian countries have sent missionaries around the world, including North and South America, as part of the colonial policy aimed territorial expansion and secure of material resources. Namsoon Kang says, "Civilizing the 'non-Western' world under the modern European model is a formal rationale for the European colonization of the 'non-western' world, and the Christian missional project coincides with this Western colonialism."[175] In the nineteenth century, Christianity has experienced a remarkable expansion of their forces and influences in the world. Major Christian countries, especially in the United States and Europe, have sent a large number of missionaries to mission fields around the

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[172] James K. A. Smith, *Who's Afraid of Postmodernism?: Taking Derrida, Lyotard, and Foucault to Church* (Grand Rapids: Baker Academic, 2006), 79.

[173] Letty M. Russell, *Just Hospitality: God's Welcome in a World of Difference* (Louisville: Westminster John Knox Press, 2009), 123.

[174] Namsoon Kang, "Constructing Postcolonial Mission in World Christianity: Missions as Radical Affirmation," in *Postcolonial Mission: Power and Partnership in World* (Upland: Sopher Press, 2011) 112.

[175] Ibid., 106-7.

world. After World War II, negative evaluations on Western missionaries which influenced by political and cultural imperialism prevail. In other words, a so-called the ‘colonial mission’ could be regarded an exclusive method that tries to otherize the non-Western by the name of Christian mission.

The ‘colonial mission’ based on the Orientalism which otherized the objects of mission and used the 'violence of identification' that does not acknowledge the 'individual differences' in the name of conversion. As Edward W. Said points out in his book ‘Orientalism,’ the West justified the imperialist aggression and expansion by recognizing the Orient as the other and establishing a self-identity that the West was superior, rational, and more civilized than the Orient. “Orientalism can thus be regarded as a manner of regularized (or Orientalism) writing, vision, and study, dominated by imperatives, perspectives, and ideological biases ostensibly suited to the Orient.”[176] In other words, attitudes of Western missionaries towards the East are an example of Orientalism. Hyangsoon Lee argues, “Attitudes of the missionaries of the United States toward South Korea directly reflects Orientalism, which deprives the Orient as another.”[177] Also, she points out “Orientalism as a form of Western superior” which defines the Orient as uncivilized and barbarian, concealing in the name of the mission.[178] In the age of globalization, it is necessary to promote an ‘inclusive attitude for missions’ from a cosmopolitan perspective through critical reflection on the imperialistic mission based on Orientalism.

4. Rethinking the Non-Church Movement

Kanzo Uchimura, an early Christian theologian in Japan, is known as the founder of the non-church movement, greatly influenced the prewar and postwar Japanese political thought. Jungmin Seo presents the possibility of ‘open nationalism’ inherent in the non-church movement

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[176] Edward W. Said, *Orientalism* (London: Penguin Books, 2003), 202.

[177] Hyang Soon Lee, "Orientalism and Imperialistic Expansion of American Missionaries," *Mission and Theology* 12 (2003): 222.

[178] Ibid., 222.

represented by Kanzo Uchimura of Japan. In other words, for Uchimura, he himself, the world, and Christ are structures that exist for God.[179] The faith that Kanzo Uchimura understands, known as "I have two 'J,' one is Jesus and the other is Japan," is not merely limited to a 'closed nationalism,' but is a global-scaled understanding. Naoaki Hiraishi analyzed the transition process of postwar Japanese nationalism regarding the perspective of political ideas. He sees national identity through the so-called "Kokutai (the Emperor's sovereignty)," which is based on the emperor system. This system lost its unity after the defeat of World War II, and the crisis of identity that emerged afterward.[180] Hiraishi's concern focuses on 'the creation of a new national spirit' based on universal principles centering on a few intellectuals right after the defeat.[181] He argues, "in today's Japanese society, as various factors are complicated, the trend of exclusive nationalism is spreading. To prevent such overflowing of the trend, we need to listen to the challenges posed by Shigeru Nambara (1889-1974), the creation of a national spirit based on universal values."[182]

The idea of Kanzo Uchimura influenced Shigeru Nambara in political thought as well as faith. Naohiro Hiraishi, who was influenced by Shigeru Nambara, the president of Tokyo Imperial University immediately after the defeat of World War II, also emphasized the necessity of "creation of a national spirit based on universal values" as an alternative to overcome the danger and limitations of modern Japanese nationalism. In other words, it can be seen that the spirit of the non-church movement is directly or indirectly seen in the thoughts of politics and economics of postwar Japan, leading to Shigeru Nambara, Tadao Yanaihara (1893-1961), Hisao Otsuka (1907-1996) and Masao Maruyama (1914-1996). It is the original intention to pursue Japanese Christianity, not Christianity that came from the West, rather than denying the institutional church,

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[179] Jeong Min Seo, "A Study on Uchimura Kanzo's understanding about Korean (II): Interpretation of Happy Chosun," *Christian Thought* 27, no. 5 (1992): 114.

[180] 平石直昭, 9.

[181] Ibid., 22.

[182] Ibid., 35.

saying that the non-church movement is simply "there is salvation outside the church." Akio Doi explains about the non-church movement as follows.

> Uchimura's Non-church movement is often said to be Japanese.…First of all, he tends to view the Non-church movement as Japanese, because of his idea of Japanese Christianity. It is because he loves Japan with Jesus, and he is a true Christian, and at the same time, his way of life as a true Japanese and the idea of Japanese Christianity derived from it. He explains that when a true Japanese independently believed in true Christianity, his Christianity became a Japanese Christianity.[183]

'Japanese Christianity,' what Uchimura expected, means that 'true Christianity of a true Japanese,' which is not exclusive, but the acceptance of the gospel by its fountain of grace given to Japan and the Japanese people.[184] According to Jung Min Seo, Uchimura Kanzo's 'Japanese Christianity' is a concept that can recognize Christianity of other countries.[185] 'The creation of a national spirit based on universal values,' based on the spirit of the non-church movement, implies the possibility of linking with cosmopolitanism as an attempt to try to look the identity of 'I,' Japan and the world based on the Christianity.

B. Education for Cosmopolitan Citizenship

1. Cosmopolitan Citizenship

We have a new global challenge that we have not experienced before. Climate change and deterioration of the global environment raise the issue of preservation of the global ecosystem. Overcoming utter poverty, alleviating relative gaps, and ensuring international peace and security require new economic development and international cooperation. The heart of all such problems

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[183] 土肥昭夫, *内村鑑三*, 224-225, quoted in Jeong Min Seo, "A Study on Uchimura Kanzo's understanding about Korean (II): Interpretation of Happy Chosun," *Christian Thought* 27, no. 5 (1992): 112.

[184] Jeong Min Seo, 112.

[185] Ibid., 113.

is the consciousness of cosmopolitan citizenship. A cosmopolitan citizenship does not mean a citizen with legal status, but an individual who constitutes a conceptual community of the global village that emerged from a new perspective in the 21st century.[186]

The demands for the cosmopolitan citizenship are common sense (judgment), citizen consciousness, communication and exchange as 'power to pursue Modus Vivendi of dialogue and coexistence,' mutual recognition and tolerance, acceptance and overcoming, and ideal to point out cultivation of humanity such as creation.[187] Sun Young Jung presents the qualities that the cosmopolitan citizen should possess as follows: 1) Anthropocentrism and Equality consciousness, 2) Global Consciousness and Responsibility, 3) Communitarianism and participation consciousness, 4) Efforts to harmonize the specificity of national citizens with the universality of the cosmopolitan citizen.[188]

What we need today is a cosmopolitan citizenship that harmonizes ‘national citizenship’ and ‘global citizenship.’ In other words, it should be expanded to include the qualities of the global citizen who think and act on the global level from the narrow scope of emphasizing only the attachment and devotion to the nation or the national community based on the boundaries of individual countries. It does not imply an unrealistic and abstract category, such as a global government or citizen of the world community. It should be a ‘citizenship among states’ that can

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[186] Young Gil Kim, *Why World Citizen Education?* Korean University Newspaper, May. 20, 2016. https://news.unn.net/news/articleView.html?idxno=157186 (Accessed Sep. 29, 2016).

[187] Sung Hwan Choi, “The Ideas of Education for Citizens in a Multicultural Society: Based on M. Walzer’s Theory of Tolerance and M. C. Nussbaum’s Theory of Citizenship Education,” *Journal of Multi-Contents Studies* 11, no. 18 (2015): 124.

[188] 1) Anthropocentrism and equality consciousness - awareness that all we need common understanding in order to solve global problems, and that all people are equal and should be respected for being human 2) Global Consciousness and Responsibility - Global concern, public life and world-wide responsibility to concern and concern for community issues 3) Community identity and Participation Consciousness - practice that actively participate with a sense of responsibility to the earth and mankind including its own community 4) Efforts to harmonize the particularity of national citizens with the universality of global citizens - the ability to embrace both with global insights and perspectives. Sun Young Jung, “The Direction of Moral Education for Citizenship Education in Globalization Generation: Critical Reflection and Proposal of Neo-Liberalistic Education” (M.A. thesis, Yonsei University Graduate School of Education, 2009), 47-50, 78-79.

provide the possibility of coexistence and cooperation between individual countries and countries, and actively fill the moral and social realm of humanity that needs it.[189]

2. Literary Imagination

One of the important factors in the education of the cosmopolitan citizenship is 'narrative imagination' or 'literary imagination.' Martha Nussbaum says, "cosmopolitan citizens need a knowledge of history and social facts."[190] Nussbaum cites what Marcus Aurelius said, that is "to become a global citizen, we must not just accumulate knowledge, we have to develop the ability of 'sympathetic imagination' to understand the motives and choices we and that other have."[191] Such a capability is necessary because it allows us to understand the motives and choices of others and to know that they are not the outsiders or others who provoke threats but are people who share many problems and possibilities with us.[192]

Especially, as a condition of global citizen consciousness, Martha Nussbaum emphasizes the need of an increased ability for empathic attention, and the ability to recognize others as a purpose, not as a simple means. The ability to feel an interest in others, empathize with an imaginative point of view, and the ability to react is linked to actions that help someone. In this sense, what is important as a cosmopolitan citizen is the development of imagination that trains and develops the imagination required for legal practice.[193] That is imagination that can coexist with the other and feel the suffering of the other is needed. Martha Nussbaum calls it 'literary imagination.'[194]

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[189] Jong Heon Byeon, "New Directions in World Citizenship Education," *Asian Education Research* 2, no. 2 (2001):81.

[190] Martha C. Nussbaum, "Democratic Citizenship and the Narrative Imagination," in *Yearbook-National Society for the Study of Education* 107, no.1 (2010): 147.

[191] Ibid.

[192] Ibid., 26.

[193] Ibid., 23.

[194] Ok Hee Im, 15.

Nussbaum emphasizes that it is important to develop literary imagination through novels. The reason for this is that it is necessary to learn the dynamics that work in social interaction with others in the setting of narrative situations, and we can be equipped with the ability to empathize through understanding the complex facts through imagination. The imagination of coexistence with others is not only based on democracy politically but also beyond the nation-state level. Because, if we stay narrowly on the boundaries of the state, it is impossible to imagine the other's suffering. Thus, Nussbaum argues that "when we can stand in the position of abstract universality beyond the interests of the nation-state, narrow-minded patriotism, a global justice is possible that can be fair to neighboring countries or other countries."[195]

Therefore, the task of cosmopolitan citizenship is to integrate increasing domestic cultural and human diversity domestically and to draw the cooperation for coexistence in the flow of economic globalization and cultural diversity internationally.[196] In other words, it is the cosmopolitan citizen education that is required today to develop the ability to appropriately solidarity and cooperation in the individual, collective interchange with people of various cultures regardless of the national boundaries.

3. Critical Thinking

Another important factor in the education of cosmopolitan citizenship is critical thinking. In the flow of globalization, we live in an era filled with an enormous amount of information and knowledge. What is more important than anything else in living in such an age is the ability to think critically and to critically accept and utilize knowledge and information to create new

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[195] Martha C. Nussbaum, *Not for Profit* (New Jersey: Princeton University Press, 2010), 95-120.

[196] Chan Ok Noh, "Global Citizenship Education in the Age of Pluralism" (Ph.D. diss., Seoul National University Graduate School, 2003), 4.

meaning. Originally, the word ‘critical’ came from ‘kriticos,’ which means ‘sensible judgment,’ and ‘kriterion', which means ‘a norm or a standard.’[197]

Critical thinking, therefore, etymologically means ‘a sensible judgment or judgment based on norms or standards.’[198] It does not merely collect facts, or focus on symptoms, but it fosters the ability to explore assumptions and ideas, to explain motives and causes, and to imagine and evaluate different things from oneself. It thereby strengthens, refines, stretches and reforms his ideas. Thus, we have the ability to form, not just absorb knowledge.

Hannah Arendt says that "‘to think’ always means ‘to think critically,’ and ‘to think critically’ always means ‘to resist.’"[199] Critical thinking is always dangerous for those who aim to maintain the status quo due to putting a question mark 'why' on what they think is obvious.[200] For critical thinking, it is imperative that balanced reading on the humanities and reflection based on it be performed in parallel. Otherwise, we are at a high risk of falling into dogmatism. Acquiring humanistic knowledge is not merely for accumulating knowledge and for intellectual play, but for having a clear sense of purpose as to how to use that knowledge.

Such critical thinking is important because it leads to ‘critical resistance.’ Through critical resistance, the rights, equality, and justice of different human beings as individuals who have been excluded from the universal human category are expanded, and the freedom of human beings is expanded only when such rights, equality, and justice are extended.[201] Critical thinking is necessary because it is the basis of communication skills. Based on critical thinking, we will be

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[197] Young Chul Kim, "Role of the Ability for the Critical Reason in the Writing Process," *Korean Journal of General Education* 7, no. 2 (2013): 433.

[198] Sang Ki Han, *Critical Thinking and Logic* (Seoul: Seokwangsa, 2007), 46.

[199] Hannah Arendt, *Hannah Arendt: The Last Interview and Other Conversations*, trans. Chol Hee Yoon (Seoul: Maumsanchaek, 2016), 179-80.

[200] Namsoon Kang, "Humanities as Critical Resistance," Hankook Ilbo, December 1, 2015. http://www.hankookilbo.com/v_print.aspx?id=2652beb350b443e5892939412fb3f598 (Accessed October 26, 2016).

[201] Namsoon Kang, *For Justice: Humanistic Reflection* (Paju-si: Dongnyok, 2016), 14.

able to communicate effectively through forms of communications, like speaking and writing, between individuals and individuals, individuals and society, and society and society.

C. Programming for Leaders

To understand the world and its neighbors from a cosmopolitan perspective, education programs for church leaders are necessary. The Research and Training Institute for missions of Japan Baptist Convention, where I work as a director, is responsible for the education and training of pastors, including research of theological studies. The Institute holds a training seminar in March every year as part of the training program based on the same purpose. This program is a weekly seminar designed for pastors, who graduated from the Department of Theology of Seinan Gakuin University, Tokyo Baptist Theological Seminary, Kyushu Baptist Seminary, and other seminaries of denominations. Through this program, we mainly deal with the practice of church ministries, such as the Baptist understanding of ordinance, church administration, and understanding of the Japan Baptist Convention's partnership for missions. As director of the Institute, I would like to try awakening consciousness of new pastors by sharing the understanding of the world and their neighbors based on a cosmopolitan perspective through some lectures. I believe this is one of the top priorities for the church today. I will also focus on sharing the same topic through keynote lectures at training seminars hosted by local pastors' associations.

1. Developing the Interdisciplinary Perspective

The Department of Theology of Seinan Gakuin University, the major theological education institution of the Japanese Baptist Convention, mainly carries out theological education grounded of Neo-orthodoxy centering Karl Barth's theology. Neo-orthodoxy strongly emphasizes the revelation of God by God as the source of Christian doctrine.[202] In contrast, Natural Theology, which supports Thomas Aquinas, argues that knowledge of God can be obtained through a

[202] Chad Meister and J. B. Stump, *Christian Thought: A Historical Introduction*, London: Routledge, 2017), 449.

combination of observations of nature and human reason: this problem remains a controversial subject in some areas of Christianity today.[203] For Neo-orthodoxy, mainly Karl Barth, the history of revelation is the work of Christ and the encounter with Christ is a realistic representation of the transcendent God revelation. "The following four emphases capture this essential aspect of Barth's theology: The absolute transcendence of God. The absolute separation of God and human beings due to human sin. The inability of human beings to know God apart from divine revelation. The gift of divine revelation through God's self-disclosure (the event of Scripture)."[204]

In Barth's theology, in extreme terms, nature and reason must be disposed of before this transcendental revelation. It is rather natural to be passive in the interdisciplinary research that is based on 'natural theology' under the influence of Barth's theology, which does not admit 'natural theology.' For that reason, the Department of Theology of Seinan Gakuin University, which is influenced by Barth's theology, is passive in the study of the interdisciplinary research that is based on 'natural theology.'

However, in a multi-dimension society, attempting to grasp the world and its phenomena with the Bible alone while excluding interdisciplinary methods cannot escape the criticism that it is an outdated pre-modern way of thought. In Japan, the earthquake and tsunami occurred by the Great East Japan Earthquake on March 11, 2011, and the Fukushima nuclear explosion caused a large number of human's casualties and catastrophic environmental damage. Domestic and international political situations are also changing rapidly, such as the revision of the Peace Constitution and rearmament by the ultra-conservative regime, and the New Cold War situation between the U.S. and China to compete in the supremacy of the Asia-Pacific region. In such circumstances, the context of church ministry is so complex that it is too complicated to cling to the question of whether nature and reason are beneficial and useful for the Gospel.

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[203] Alister E. McGrath, *Christian History: An Introduction* (Malden: Wiley-Blackwell, 2013), 290-92.

[204] Ibid.

Therefore, interdisciplinary communication is needed more than ever to understand and respond appropriately to the people who are influenced by modern thought in all fields of politics, economy, society, culture, technology, and science. Namsoon Kang argues, “a theory provides an epistemological basis of practice for individuals and groups in the space of practice, while at the same time theories must be closely linked to various situations rooted in its exercise/practice.”[205] Especially, to understand the modern society of the 21st century, it is necessary to construct ‘good theories’ that sharpen the awareness and practice of justice, equality and peace in the world through dominant discourses such as postmodernism, postcolonialism, and feminism. Therefore, to solve the problems of the modern society, we should continue to study the prominent theories of the various disciplines and to make an interdisciplinary point of view that seeks practice based on the insights gained from them.

2. Promotion of Human Right

The Universal Declaration of Human Rights, formally adopted by the United Nations on December 10, 1948, states in Article 1, “All human beings are free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”[206] It is an astonishing declaration that each of us has dignity and deserves respect and concern for everyone, regardless of nationality, race or ethnicity, economic status, gender, sexual orientation, religion, social connections, and indeed any other differentiating fact about ourselves.[207] Almost every provision begins with the words ‘everyone’ or ‘anyone,’ which means

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[205] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 36.

[206] Office of the United Nations High Commissioner for Human Rights, *The Core International Human Rights Treaties* (New York and Geneva: United Nations, 2006), 2.

[207] Richard Amesburyand George M. Newlands, *Faith and Human Rights: Christianity and the Global Struggle for Human Dignity* (Minneapolis: Fortress, 2008), 43.

that the rights listed in the Universal Declaration of Human Rights are being applied globally.[208] In this sense, the Universal Declaration of Human Rights is based on the ideological basis of Cosmopolitanism based on expanding the equality and rights of all human beings.

Cultivating human rights consciousness based on Cosmopolitanism in a specific context of Japan requires a structural and accurate-reality recognition. Regarding human rights, the Japanese church faces many challenges. Like the Korean church, which is influenced by the Confucian tradition inside the church, the Japanese Church is also rooted in patriarchal, androcentric, and an authoritarian order. There is still a rigid hierarchy of the androcentric pyramid structure in the Japanese church.

The soil of such churches in Japan creates an environment that causes various harassment stemming from 'abuse of power' and 'power imbalances,' resulting in a marked gender discrimination in the placement of church leadership. As a social problem, many people still suffer from the so-called "sacrificial system"[209] in the midst of the March 2011 earthquake, the Fukushima nuclear explosion, and the conflict surrounding the relocation of US bases in Okinawa.

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[208] At the United Nations General Assembly, there were no countries that opposed the Declaration, and the communist countries of Saudi Arabia, South Africa and the former Soviet Union abstained. Ibid., 57.

[209] Fukushima's nuclear power plant is responsible for supplying the necessary power from Tokyo, and Okinawa has provided US bases for the Japanese mainland. The realities of so-called Fukushima and Okinawa mean nothing but the sacrifice of the periphery for the center.

Also, socially vulnerable persons such as ‘the homeless,’[210] ‘sexual minorities’[211] and ‘foreigners’[212] are located in the blind spot of human rights.

Homo Sacer, an ancient Roman concept adopted by Giorgio Agamben for analyzing modern society, represents the situation of socially vulnerable living in the 21st century in the blind spot of human rights today.[213] There is a reality that countless people should live as ‘faceless presence’ rather than ‘neighbors’ because of various national political apparatuses of modern society.[214] The pulpit in the church should play in helping church members to face such reality and to have the ability to distinguish well. I think that it will be necessary to suggest and share consciousness based on the significant values of Cosmopolitism, through the pulpit to cultivate the awareness of human rights.

3. Cultivating Imagination

Imagination is the most important qualification required to live in the era of globalization. Without imagination, it would be impossible for us to respect people in our lives. Only imagination transforms the category of cold and abstract morality and law into something we can do together.[215] Imagination implies a comprehensive range and diverse meanings, but I suggest

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[210] According to the homeless aggregation of Ministry of Health, Labor and Welfare Ministry 2015, there are 1,336 people around Tokyo, 6,541 people nationwide, but the Asahi Shimbun estimates that 6,000 people around Tokyo and 30,000 people around the country. The reason is that the Ministry of Health, Labor and Welfare prescribes only homeless "those who live in urban parks, rivers, roads, histories and other facilities." It is presumed that it excluded people belonging to so-called "net cafe refugees" who live while living in PC rooms without residence.

[211] On March 31, 2015, the "Shibuya Ward Equality, Ordinance to Promote a Society That Respects Diversity" was approved, recognizing the same-sex couples as married in the parliament of Shibuya Ward in Tokyo, and prove it as a partner. In some cases, the perception of sexual minorities is easing, but still society is conservative about sexual minority.

[212] According to statistics of the Japanese Ministry of Justice, as of December 2015, foreign nationals staying in Japan totaled 2,688,288 in 204 countries and 60,007 in illegal residents as of 2015. http://www.moj.go.jp/housei/toukei/toukei_ichiran_touroku.html (Accessed Aug. 28, 2016). http://www.moj.go.jp/nyuukokukanri/kouhou/nyuukokukanri04_00051.html (Accessed Aug. 28, 2016).

[213] Giorgio Agamben, *Homo Sacer: Il potere sovrano e la nuda vita*, trans. Jin Woo Park (Seoul: Holy Wave Plus, 2008), 33-52.

[214] Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 225.

[215] Ok Hee Im, 19.

here some imaginations from a Christian point of view: first the prophetic imagination; second, the priestly imagination; third, and the wisdom imagination. Prophetic imagination is to be able to resent and resist the injustice and unfairness that exist in this world. It is also the power to imagine God's intervention and to find hope in the midst of the darkness and despair. The priestly imagination is not to condemn or deny those who live in this world unilaterally but to identify themselves with them and to make reconciliation with God. It also cares for those who have been exposed to various discrimination, such as the socially vulnerable, immigrants, and those who have lost their homes. The wise imagination is, based on the Word of God, to accurately grasp 'the times' and 'the spirit of the times (Zeitgeist)' that move this age. It is also a critical self-reflection with an open mind, without making absolute one's faith and principle.

Martha Nussbaum says that 'interest in literature' is necessary to cultivate such imagination.[216] Through various literary works, we can treat all members of the society fairly and learn the imagination of empathy that transcends social boundaries. Imagination regards the ability to recognize others as a purpose, not simply as a means, and to increase the ability of empathic attention. It is the capacity to feel an interest in others and to empathize with an artistic point of view, and ability to react is linked to actions that help someone.

Emmanuel Levinas also emphasizes the importance of high literary imagination and argues that reading acts of great writers such as Tolstoy, Dostoevsky, and Shakespeare is a wonderful way to study Kant and Platon if philosophy is an act pursuing 'the meaning of to be human being' and 'the meaning of life.'[217] Literary imagination is not merely a private act, but it can be an essential element in creating a more just, democratic, and more human society by playing an important role in rational public judgment or public rational reasoning. Above all, this literary imagination makes it possible to imagine the possibilities of the world that is different

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[216] Martha C. Nussbaum, "Democratic Citizenship and the Narrative Imagination," 36.

[217] Emmanuel Levinas, *Ethique Et Infini*, trans. Myoung Soo Yang (Seoul: Dasan Geulbang, 2000), 20.

from the present, that is, the world that does not exist today but will come in the future. It is the 'subversive power' of literary imagination.

4. Deconstruction of Biblical Concepts

Religion has two faces of peace and violence.[218] In religion, there is power to cause exclusion and discrimination by inciting violence, hatred, injustice and destruction while there is power to express, tolerance, peace, love, justice and life. Thus, "violence in the name of peace"[219] has been carried out in the name of 'for God' in history. Such contradictions are caused by the excessive obsession with fundamentalism and dogmatism.[220] Rather than emphasizing the essential aspects of faith based on the Bible, it makes a fallacy of unconscionable dogmatism, obsessed with their authority, regardless of the flow and change of the times.

Such errors repeatedly occur by misreading the Bible. Rather than considering the context and historical context, blind obedience to existing authoritative interpretations may be regarded as 'godly faith.' It turns into a "bad religion that teaches the desire to imitate peace"[221] in the structure of the vicious cycle of fundamentalism and dogmatism, authority and obedience, adaptation and not being critical. It is, therefore, important to reflect critically on whether his/her religion is "a good religion that dreams of hospitality and love for others, justice in the real world and realization of solidarity."[222]

In order to do that, we must first begin to work on "de-familiarization of Jesus"[223] by laying down pre-understanding of Jesus, the core of Christianity. The reason is to meet Jesus, who is living in this era today, by escaping the cliché understanding of Jesus immobilized by fundamentalism and dogmatism, and the understanding of Jesus fixed in Christian doctrine. In

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218 Chung Gu Park, *Two Faces of Religion: Peace and Violence* (Seoul: Hongseongsa, 2013), 8.
219 Ibid., 9.
220 Kyung Jip Kim, *Humanities for Blind Religion* (Seoul: Sigongsa, 2013), 7.
221 Chung Gu Park, 7.
222 Namsoon Kang, *Cosmopolitanism and Religion: For the Perpetual Peace in the 21st Century*, 259.
223 Ibid., 144.

that sense, an important task in reading the Bible is to read not only what is written but also what has not been written, presupposing that it is virtually impossible to know the original intent of Jesus' teaching.

In other words, the deconstruction of the Biblical concept means a self-critical reflection on the 'religion of the present' and the 'religion of the future,' and to think what one truly believes about God, and what a religion functions in this world. It is nothing more than to follow Jesus' 'passion for the impossibility.'[224] That is what to follow Jesus as the Bible says. Following Jesus in this era is not to conform to the regulations of the church as an institution or only to live as its member, but to constantly deconstruct the concepts on Jesus, to overcome various boundaries, and to practice love, hospitality, and responsibility for others. Also, it is "to dream an impossible dream for the Kindom of God which is the ethico-political and theological space of 'planetary conviviality.'"[225]

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[224] Namsoon Kang, *Cosmopolitan Theology: Reconstituting Planetary Hospitality, Neighbor-Love, and Solidarity in an Uneven World*, 10.

[225] Ibid., 190.

Chapter V

Conclusion

"Is it possible to accomplish a community of unconditional inclusion and equality in our times?" In other words, the question is, based on the cosmopolitan gaze, whether of we can live together as 'cosmic citizen' and 'fellow human' with myriads of 'other people' around us. The reality that we face today is that the phenomenon of 'globalization' with the movement of transnational capital and freedom of migration has becoming commonplace. Globalization with its development of information and communication technology is rapidly changing people's way of life. It is hard to answer the above question without hesitation with the present reality and challenges that globalization creates, such as economic inequality and an intensified class conflicts that are characterized by exclusion and discrimination.

Today, we are not called to live as a bystander in a world of political, cultural, economic disproportion and inequality. Rather, we are to live as a responsible person, who engages concretely in various realities and practices love and solidarity beyond the various boundaries which promote separation. It means to practice the primary values of Cosmopolitanism, such as ontological equality, unconditional inclusion, planetary hospitality, radical neighbor-love, and solidarity of alterity. The way of life suited to the era of globalization is to establish self-subjectivity firmly, and at the same time to pursue the life of a cosmopolitan who fulfills his/her compassion and responsibility for others.

In this project, I critically analyzed 'neo-nationalism,' a closed nationalism that has been influential in Japanese society since the 1990s, from a cosmopolitan perspective, and proposed 'Cosmopolitan-Nationalism' as an alternative to overcome it. What I intended in this project was to overcome exclusion and discrimination derived from neo-nationalism and to have 'inclusive identity' to live together with others which are a proper mode of life in the era of globalization.

I have focused on the following points in this study related to cosmopolitanism. First, I concentrated on the importance and value of the element of cosmopolitanism inherent in the non-church movement in Japan. I tried to clarify the elements of the cosmopolitanism that exist in the non-church movement that is indigenous to Japan, keeping in mind the particular circumstances of Japanese church, which is a minority group in Japanese society. It is true that the non-church movement represented by Kanzo Uchimura has been evaluated as nationalistic. However, considering the characteristics and limitations of the era of imperialism centering on the emperor, we cannot judge his whole ideas as a closed nationalism the due to the nationalistic tendency in Uchimura's theology. For example, despite Immanuel Kant's suggestion of Cosmopolitanism ahead of his time, he failed to overcome the geographical limitation, and Kanzo Uchimura could not overcome the blind spot due to the limitation of the times. Although Uchimura Kanjo could not reveal clearly the elements of the cosmopolitanism in his theology at that time, I could see that the non-church movement had a significant influence on postwar Japanese political thoughts. In the thoughts of the scholars influenced by the non-church movement such as Shigeru Nambara and Masao Maruyama, who occupied an important position in postwar Japan political thinking, I could find a political thought, which overcame closed nationalism and aimed at cosmopolitan citizenship. I also could find the compatibility between nationalism and cosmopolitanism in the non-church movement through this study, which provides a new perception of the Japanese church, and at the same time, to propose to Japanese churches a positive attitude toward the non-church movement.

Second, I noted the transformation of the church and theological paradigm which is suited to the new era. In a rapidly changing era of the 21st century, the church is being asked for a new paradigm. Nonetheless, the paradigm of the church still belongs to modernism, and a western-centric character, characterized by totalitarianism and essentialism. I think that such a paradigm evokes a feeling of estrangement for modern people, who are experiencing

multi-polarization, diversification, and hybridization in the postmodern and postcolonial era since the latter half of the 20th century. Therefore, to correctly understand the flow of globalization in the modern society and to take on the religious role corresponding to it, the conversion of the theological paradigm is required above all.

I argued in this project that the purpose of the transformation of theological paradigm which is necessary for this era aims to make a shift from traditional anthropocentric theology to a consciousness that human beings are also a part of creation. It is necessary for human beings to share the so-called ‘guest consciousness’ that everyone has been called to be by the Host, who is God. Through such a shift of awareness, we will have a ‘gaze on the other,’ and expect that such gaze will naturally be realized through life. There is no doubt that the church has a mission to share and exercise the ‘gaze on the other.’ It will be necessary for the church to have a sense of solidarity with the world based on the consciousness of being a ‘guest’ that has been called by God beyond the attitude of self-consciousness as God’s agent.

Third, I verified the effectiveness of interdisciplinary research methodology in this study. I hope that interdisciplinary study I adopted here will give an impetus to the Japanese church, which is unfamiliar with an academic atmosphere of the social sciences and other such sciences due to the so-called dualistic tradition and its influences. The attempt to understand the non-church movement by overcoming dichotomous thinking, and by looking at the history of Christianity in Japan from the viewpoint of political thought will be an example of a broader perspective that transcends religious and academic borders. Furthermore, the formation of interdisciplinary perspective will provide an insight into the use of more efficient theories beyond the framework of formal analysis for a complex modern society.

I will practice this study at Seminar for New Pastors, one of the programs designed for pastor training in Research and Training Institute for Missions of the Japan Baptist Convention. I hope that through this training program, all participants will go beyond the nationality, and share

the open nationalism and inclusive identity based on cosmopolitanism appropriate for the 21st century. I also expect that the Japanese church will be transformed into a church that fulfills the responsibilities which are necessary for this era as a community of unconditional inclusion and equality based on the cosmopolitan perspective.

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